

दिवादनम्' अम०. कोणः fiddlestick; stick. वराक...भोगी if a wretched servant (is to be counted) among men, then even a राजिल will be a cobra. 'समो राजिलडुण्डुभौ' अम० ('निर्विषो द्विमुखोऽहिः' क्षीर०). पुलाकः shrivelled grain 'स्यात्पुलाकस्तुच्छधान्ये' अम०. 'शालयः कलमाद्याश्च' अम०. Put a vertical line after कलमः. वरं...मानवता It is better that manliness (मानवता) be shown even for a moment by the man that respects himself. मानवता *instru.* of मानवत्. The student will notice how the same letters are repeated with different senses, as in यमक. न मत...मनस्विनः. The highminded do not approve of even the enjoyment of the sovereignty of three worlds by one who bows down (for it). नमतः goes with भोगः and मतः with मनस्विनः. अभिनन्दितः (welcomed) असदीयः प्रणयः (friendship or request). परागतः come, arrived.

P. 121 l. 17—P. 122 l. 4 राजापि...पादयोः. कुमारदर्शनौत्सुक्येन स्वीकृतं (seized, engrossed) हृदयं यस्य. आत्मा...करणम् to offer oneself heart and soul captivates the great without roots and spells. For वशीकरण (magic power over the minds of others), roots and spells were required. But the fact that Kumāra devoted himself heart and soul to Harsha captivated the mind of the latter. प्रतिप्रामृतम् gifts in return (for those received). ०दृतैः अधिष्ठितं (supervised by). आत्मनापि by himself, so far as he was concerned. अमित्रमभिलक्ष्य = अभ्य० (अव्ययीभाव) —towards his enemy (the गौड king). For साधन, see above p. 130. आवासितम् encamped. मूर्च्छा...विवेश he entered the darkness of a swoon. प्रतीहारस्व निवारणेन निमृतः निःशब्दः परिजनः यस्मिन् where attendants were motionless and speechless by the prohibition of the doorkeeper. The principal sentence is अथ भण्डिः एकेनैव वाजिना...राजद्वारमाजगाम. निखाताः बहवः लोहकीलकाः तेषां परिकरः (समूहः) तेन रक्षितं स्फुटनं यस्य the breaking of which was prevented by an array of numerous iron nails implanted in it. Nails prevent a tottering structure from giving way. The poet fancies that the numerous points of arrows on his chest were nails implanted to prevent his heart from breaking through grief (for राज्यवर्धन). Understand उपलक्षितः after हृदयेन. हृदयलग्नैः resting on or reaching his chest (with beard); deeply impressed on the heart (with ०सत्कृतैः). स्वामिसत्कृतैः the honours bestowed on him by his master. For the growing of the beard in sorrow, see p. 118. दूरीकृतः (given up) व्यायामः तेन शिथिलः भुजदण्डः तस्मिन् दोलायमानं मङ्गलचक्रं एव एका केवला शेषाकङ्कतिः यस्य—The only ornament he wore was a single auspici-

ous bracelet (on the left hand) that moved up and down owing to his arm being languid. For the wearing of bracelets by men see pp. 15, 46. अनादरेण (without particular care) उपयुक्तं (युक्तं) ताम्बूलं तेन विरलः रागः (रक्तत्वं) यस्य. Supply उपलक्षितः after अधरेण. He was careless in taking betel; therefore his lip was faint in colour. The poet fancies that the lip was a coal from his heart burning with grief, which (coal) was pressed out by the force of his deep sighs. ०विरहे विधृतं जीवितं एव अपराधः तेन वैलक्ष्यं (विलक्ष्य भावः) तस्मात्—as if through embarrassment (or shame) at the fault of continuing to live though his master was dead. One abashed covers his face with his garment. His face was covered with tears. Tears (being bright) resemble the hem of a white garment. विशन्निव अपत्रयया स्वाङ्गं अङ्गैः Through shame his limbs appeared to be entering his own body (*i. e.* his body was shrunk). वमन्निव—he heaved deep and hot sighs, which, the poet fancies, were the warmth of his valour emitted by him because it was useless (as he could not save राज्यवर्धन). मुषितः robbed. छलितः cheated. वेग...णः a young elephant. For वेगदण्ड, see p. 174. सूर्या...करः—there is a suggested sense. सूर्य stands for राज्यवर्धन and कमला means लक्ष्मी. दुर्योधननिधनेन दुर्मनाः (sad). द्रौणिः son of द्रोण *i. e.* अश्वत्थामा. See शल्यपर्व 65 'वार्तिकाणां सकाशात्तु श्रुत्वा दुर्योधनं हतम् । हतशिष्टास्ततो राजन् कौरवाणां महारथाः । ... ततो द्रौणिर्महाराज बाष्पपूर्णेक्षणः श्वसन् ।' 12. दुर्योधन...र्मनाः also means 'who (Bhandin) was sad on account of the death of (राज्यवर्धन) who was hard to fight with.' अपहृतं रत्नं (राज्यवर्धनरूपं) यस्य. अपहतानि रत्नानि यस्य (with सागरः).

P. 122 ll. 5-34 अवनि...कैस्ताम्. उत्थाय...द्रुम्य he got up and went out a few steps to receive him. For व्यतिकर, see pp. 72, 130. देवभूयं गते—see above p. 150. गुप्तः इति नाम यस्य तेन. See Introduction for the significance of this. कुशस्थलम्—seems to be the same as कान्यकुब्ज. In the रामायण (I. 32) we are told that कुश, son of ब्रह्मा, had four sons, one of whom कुशनाभ founded the city of महोदय, which is identified with कान्यकुब्ज. कुशनाभ's son was गाधि. कान्यकुब्ज is designated गाधिनगर in a grant of जयचन्द्र of Kanoj. See I. A. Vol. 15 p. 6, 7. कि...पदिभिः what is the use of other seekers (for राज्यश्री)? अनुपदिन्—'अन्वेष्टानुपदी समौ' क्षीर०. परित्यक्तं अन्यकृत्यं येन. कारितं ०वपनकर्म येन who was made to shave &c. शारीरिक for the body; or rather the meaning is 'he sent flowers, unguents &c., which he had meant for himself'. सपरिवर्ह together with the equipage

(paraphernalia). 'परिच्छदे नृपाहंस्थे परिवर्हः' अम०. करिणः, हरीन् and the following nouns in the accusative are governed by दर्शयाम्बभूव. गण्डान् qualifies करिणः. मन्दः मदिरा इव तस्याः आमोदेन मुखराणां मधुकराणां जूः तेन जटिलः करटः (cheek) पट्टः इव तेन पङ्क्तिः गण्डः (face) येषाम्. गण्ड...ङ्गमान्—the elephants looked like moving rocks. 'गण्डशैलास्तु च्युताः स्थूलोपला गिरेः' अमरः ('च्युताः भूकम्पादिना गलिताः' क्षीर०). गम्भीरः गर्जितरवः येषाम् (with जलधरान्); गम्भीरगर्जितरवः येषाम् (with करिणः). Both clouds and elephants are dark. सप्तच्छद is the same as Marathi सातवीण. The odour of the ichor was like the scent of the सप्तच्छद, which blossoms in शरद. चारु... हरीन् the horses had chowries with gold work on their heads. Note for the चमरस on horse's heads 'निष्कम्पचामरशिखा निभृतोर्ध्वकर्णाः' शाकुन्तल I. हरिणस्य इव रंहः (वेगः) येषाम्. बाला...वर्षिणाम् that shed a mass of light mellow like that of morn. किरणै...दिशाम् that covered the quarters with many rain-bows on account of their rays. ०कृतः (wonderful) qualifies हारान्. सरेण उन्मादिताः मालव्यः तेषां कुचपरिमलेन दुर्ललितान् (fondled, caressed). The necklaces had once rolled on the breasts of Malva females and rubbed off the sandal applied by them to their bosom. तारान् bright. There is a pun here. तारा means a star. A star has only a twinkling light. The हारस, though तार, flooded the world with their light. उडुपतिः चन्द्रः तस्य पादानां (किरणानां) सञ्चयवत् शुचीनि शुभ्राणि. निज० refers to Harsha. जातरूपमयं नालं यस्य the handle of which was made of gold. लक्ष्मी dwells in a white lotus. The white umbrella resembled पुण्डरीक and the handle resembled a lotus-stalk. वारविलासिनीः dancing girls. बहूनि समररसेण साहसानि तस्मिन् अनुरागः तेन अवतीर्णाः. The Apsarases are represented as fond of heroes and as welcoming them to heaven. See above p. 101. Here the damsels are represented as Apsarases come down on earth out of their fondness for gallant deeds. आसन्दी chair of state. 'आसन्दी पीठिका' क्षीर०. ससंख्यानि आलेख्यपत्राणि येषु which were accompanied with written records giving the number (in each chest). अलङ्काराणां आपीडस्य पीडा तया सह सा० that groaned under (the weight of) the wreaths of ornaments. If we read ०पेडापीडान् the meaning will be 'that were wreathed with small bags (पेडा) of ornaments.' यथा...कारम् according to their respective functions.

P. 123 l. 1—P. 124 l. 24 अथ...वसदिति. The principal sentence is अथ प्रविशन् दूरादेव...वनग्रामकं ददर्श तत्रैव च अवसत्. दक्षमान...दधानैः—this clause qualifies वनप्रदेशैः (l. 4)—that were rendered

grey by the smoke of granaries (बीजधानी) of wild corn, in which (granaries) fire flared up on account of heaps of smouldering पष्टिक chaff. पष्टिकः a kind of rice ripening in sixty days from the day of sowing. 'पष्टिका. पष्टिरात्रेण पच्यन्ते' पा. 5. 1. 90. ०विसरैः विसारी विभावसुः (अग्निः) यासु (*adj.* of ०धानीनाम्). ०शाखासञ्चयेन रचितानि गोबाटानि (cowpens) तैः वेष्टिताः विकटाः (large) वटाः येषु. ०रोषेण रचितानि व्याघ्रयन्त्राणि येषु—where tiger-traps had been placed in wrath at the slaughter of young calves. वत्सस्येव रूपं येषां ते वत्सरूपकाः that were like their own children. अयन्त्रितैः (uncontrolled) वनपालैः हटेन (forcibly) हियमाणाः परग्रामीणानां काष्ठिकानां (wood-cutters) कुठाराः यस्मिन्. The reading यन्त्रित० is not suitable. C and T render it by 'zealous.' ०षण्डे निर्मितः चामुण्डामण्डपः येषु. चामुण्डामण्डप seems to mean 'a flimsy structure used as a temple of Durgā.' प्रकाश्यमानम् qualifies वनग्रामकं (text p. 69 l. 24). अटवीप्रायः प्रान्तः यस्य स ०प्रान्तः तस्य भावः. ०प्रान्तता तथा—as the forest settlement was bordered on all sides by forest (the villagers found it hard to secure fields for cultivation). कुडालप्राया कृषिः येषाम् whose agriculture depended almost on spades i. e. they had no ploughs and no oxen. कृषीवलैः is to be connected with भज्यमान०. अविद्यमानाः बलीवर्दाः येषाम् (*adj.* of कृषी०). अवलङ्घिः who did not hasten, who were slow. This does not yield a good sense. A and C omit अबलीवर्दैः and read अवलवङ्घिः. It is probable that अवलङ्घिः is a mistake for अबलवङ्घिः. भज्यमानानि भूरीणि शालिखिलक्षेत्राणां खण्डलकानि यस्मिन्. उच्च...खण्डलकम् where many small pieces of rice-fields and threshing grounds were being divided (by farmers) in high-pitched language. खलः—लम्—threshing floor. क्षेत्र is to be connected with शालि and खल. उच्चः भागः यस्य तत् ०भागं भाषितम्. भाग seems to be redundant. The reading भज्यमानभूरिखिलक्षेत्र० is better. The meaning would be 'where many pieces of waste land (खिलक्षेत्रं) were being broken by farmers accompanied with talk on higher ground or with loud talk.' अल्पावकाशैः—of small extent. This and the following instrumentals qualify केदारैः (l. 9). काशि...कठिनैः that abounded in काश grass and that were hard with black soil resembling iron. स्थानस्थानेषु स्थापिताः स्थाणवः तेभ्यः उद्धिताः स्थूलाः पल्लावाः येषु. Trees had been cut off from the fields, leaving only the trunks imbedded in the earth, which again put forth vigorous foliage. दुरुपगमा दयामाकप्ररुद्धिः येषु in which the growth of दयामाक was impenetrable. दयामाक is a kind of grain. अल...क्षुपैः that abounded in अलम्बुस and were thick with कोकिलाक्षु bushes. 'ह्रस्वशाखाशिकः क्षुपः'

अम०. नातिप्रवृत्तं गतागतं (गतं च आगतं च तयोः समाहारः) तेन अप्रवृत्ता भूः यस्मिन् (*adj.* of वनग्रामकं)—where the earth was not trodden because there was not much coming and going. क्षेत्राणां समीपे उप० (अव्य०). मञ्जै...द्रुपम् where the (high) platforms (or scaffolds for watchmen to sleep on) suggested the depredations of wild beasts. The next clause is दिशि दिशि च...अटवीप्रवेशप्रपाणां शैलेन त्याजयन्तमिव ग्रैष्ममुष्माणम् (1. 20). All the genitives in this clause qualify ०प्रपाणां. प्रति...कृतानाम् (प्रपास) made of (or, under) trees growing about the roads. पथिक...छायाणाम्—Travellers walking barefooted used leaves to wipe off (प्रस्फोटन) the dust off their feet and left the leaves at the प्रपा when they started. Compare 'विश्वान्तकार्पटिकप्रस्फोटितचरणधूलिधूसरकिसलयलाञ्छितोपकण्ठैः' काद० p. 223 l. 15. अटवीसुलभानि सालकुसुमानि तेषां स्तवकैः अञ्जिता (marked, decked) नवखाता (recently dug) कूपिका तस्याः उपकण्ठे (समीपे) प्रतिष्ठिताः नागस्फुटाः यासु. नागस्फुट or-टा seems to be some kind of bush. अच्छिद्रैः (closely woven) कटैः (straw mats) कल्पित कुटीरकं (hut) यासु. कुटिला कीटानां (insects, flies) वेणी (row, line) तया वेष्ट्यमाना शकुशारा (spotted with barley meal) शरावश्रेणी (lines of platters) तया श्रितानाम् (०प्रपानाम्). अध्वगजनेन जग्धानि जम्बूफलानि तेषां अस्थिभिः (stones) शबलाः समीपभुवः यासाम्. जम्बूफल is Marathi जांभूळ. उद्धूलिता धूली येषां ते ०धूलीकाः कदम्बस्तवकाः तेषां प्रकरणे पुलकिनीनाम्. C and T take धूलीकदम्ब to be a tree, which also is good. Bunches of कदम्ब flowers the pollen of which was scattered about were lying near the प्रपास and resembled hair (पुलकः) standing on end. रोमाञ्च is often compared to कदम्ब flowers. Compare 'अनिलैरपि कदम्बकेसरोत्करवाहिभिः कण्टकितैरिवानुगतम्' काद० p. 217; 'ततोऽपि घनजलधारासीकरपुलकितकाया कदम्बकलिकेव' काद० p. 254. See also उत्तरराम III. 'सस्वेदरोमाधित' &c. कण्टकितं कर्करीचक्रं तेन आक्रान्ता काष्ठमञ्चिका (wooden stand) तया मुषिता तृट् (thirst) यासु. कर्करी a water jar. The idea expressed by कण्टकित is:—the porous jars had very small particles of water (due to cooled vapour) on their outside which resembled hair standing on end. C and T translate 'bristling' and suggest that the jars contained grass stalks. तिम्यत् (wet) तलं यासां ताः ०त्तलाः शीतलाः सिकतिलाः (porous) कलश्यः ताभिः शमितः श्रमः यासु. For सिकतिल, see p. 30. आश्यानेन (partially dry, moist) शैबलेन श्यामलितः अलिङ्गरः (a large pitcher) तेन जायमानः जलस्य जडिमा (coldness) यासु. उदकुम्भेभ्यः आकृष्टानि पाटलशर्कराशकलानि तैः शिशिरीकृता दिक् यासु. What पाटलशर्करा means is not clear. C and T translate 'pink gravel'. But compare 'पटुपाटलशर्करामोदमुचि' above (text p. 22 l. 30), where पाटलशर्करा is said to have a fragrance. It was probably 'a lump

of red raw sugar.' घटमुखेषु घटितानि (formed) कटहारेण (by a rope of straw) पाटलापुष्पपुटानि यासु. पाटला is a plant with red flowers. If we read करहाट it will mean 'with the fibrous root of a lotus'. शीकरेण पुलकिताः (bristling) पल्लवाः तेषां पूल्या पाल्यमानाः (preserved) शोष्याः (liable to wither) सरसाः शिशवः सहकाराः (mangotrees) तेषां फलानां जूटी तथा जटिलाः स्थाणवः (pillars) यासाम् (*adj.* of प्रपानाम्). This seems to be a description of the care taken to preserve young grafted mango plants. विश्राम्यन्तः कार्पटिकाः तेषां पेटकाः (समूहाः) तेषां परिपाट्यः (successive rows) ताभिः पीयमानं पयः यासु. For कार्पटिक, see p. 166. अटवी...ष्माणम् that was made to give up the heat of summer by the coolness of the water arbours at the entrances to the forest. त्याजयन्तम् qualifies वनग्रामकम् below. प्रपा पानीयशालिका—Marathi पाणपोई. ग्राह्य...व्योकारैः—we have to understand ग्रैष्ममुष्माणम् with ग्राह्यन्तम्—that was made to take up the heat of summer by blacksmiths that burnt heaps of wood for charcoal. 'व्योकारो लोहकारकः' अम०. The next clause is a very long one सर्वतश्च...व्याप्तदिगन्तरम् (text p. 69 l. 7). Read वासिना for वासिनाम्. This and the following instrumentals are connected with लोकेन (l. 26). प्राति...वासिना that dwelt in the neighbouring district (विषयः). समासत्रेषु ग्रामगृहेषु स्थापितैः स्वविरैः परिपाल्यमानेन पाथेयेन (provisions) स्थगितः (covered, surrounded) तेन (*adj.* of लोकेन). पथि साधु पाथेयम्, according to 'पथ्यतिथिवसतिस्वपतेर्द्व' पा. 4. 4. 104. See p. 67 on वासतेयी. कृतः दारुण—दारुण्यायामयोग्यः अङ्गाभ्यङ्गः येन that had rubbed their body with oil befitting their hard toil in the forest. अभ्यङ्ग removes fatigue. स्कन्धं अध्यासितः कठोरकुठारः यस्य स कुठारः कण्ठे लम्बमानं प्रातराशपुटं यस्य स पुटः, कुठारश्चासौ पुटश्च तेन. प्रातराशः breakfast. पाटच्चराणां (चौराणां) प्रत्यवायेन (obstacle) प्रतिपन्नं पटच्चरं (rags) येन. 'पटच्चरं जीर्णवस्त्रं' अम०. कालवेत्रकस्य (black cane) त्रिगुणः (triple) व्रततिवलयपाशः तेन ग्रथिता (encircled) ग्रीवा तस्यां ग्रथितैः (fastened)—qualifies पीतकुटैः. पत्रवीटया (a bundle of leaves used as a cork) आवृतं मुखं येषाम्. We must read पीतकुटैः. Compare कुटहारिका above p. 28. ऊढं (carried) वारि येन (*adj.* of लोकेन). पुरःसरौः बलन्तौ (moving, quick) बलीबद्धौ तयोः युगं (pair), तेन सरतीति सरेण. Or युगं may mean 'yoke'. For बलत् some read बलवत्. निकटे भवः नैकटिकः. कुटुम्बिन् a peasant. लोकेन is to be connected with व्याप्तदिगन्तरम् below (p. 69 l. 7). श्वापदानां व्यधनं (shooting) तदर्धं व्यवधानानि (screens) तेषां बहली तस्यां समारोपिताः कुटीकृताः (twisted) कूटपाशाः (traps) यैः (*adj.* of व्याधैः). बहली seems to mean 'heap'. गृहीतानि मृगतन्तवः तन्त्र्यः जालबलयानि वागुराश्च यैः. The मृगतन्तुः (animal sinews) were for mending nets; the

lutes (तन्त्री) for luring the deer. Or मृग...तन्त्री may mean 'strings made of animals' sinews.' बहिः विचरद्भिः व्याधैः (व्याप्त-दिगन्तरम्). The hunters wandered outside the वनग्रामक. अंसे अवसक्तः (attached to, fixed) वीतंसः (aviary) तेन व्यालम्बमानाः (hanging about, loitering) बालपाशिकाः येषाम् (adj. of शाकुनिकैः). बालपाशिकः a boy hunter. सङ्गृहीताः अजलादीनां पञ्जरकाः (cages) यैः. ग्राहकः falcon. ककरः partridge. शाकुनिक—शकुनान् हन्ति इति—according to 'पश्चिमत्समृगान् हन्ति' पा. 4. 4. 35 व्युतः लासकलेशः तेन लिप्ता लता तस्यां बधूलटाः तासु लम्पटानाम् (eagerly following). लासकः soup, broth. लट् means a भ्रमरक according to क्षीर०. C and T translate बधूलटा as 'female sparrows.' पैटकैः goes with व्याप्तदिगन्तरम्. पाशिक—a fowler. तृणस्तम्बेन अन्तरितः (concealed) तित्तिरिः तेन तरलायमानं (rendered restive) कौलेयककुलं तस्य चाटुकारैः that coaxed the dogs &c. मृगयां is the object of क्रीडद्भिः. मृगयुयुवभिः by youths that were hunting. परिणतः (fully grown) चक्रवाकः तस्य कण्ठवत् कषाया रक् (colour) येषाम् (वल्कलानाम्). शीथ-व्यानाम्—what tree is meant is not clear. कलापान्—connect this and the following accusatives with आदाय (1. 5). धातोः इव त्विद् येषाम् the hue of which was like metallic ore (such as नैरिक). गोणीः अगणिताः countless bags. धातकीपुष्प is very red. पिचव्यानां च (गोणीः) and of cotton plants. अतसी...मूलकानां of cloth made from a quantity of flax and of radish. The reading अतसीशणपूलकानां is easier 'of bundles of flax and hemp.' मधुनो माक्षिकस्य of honey derived from bees. मयूराङ्गजस्य of peacock's tails. अङ्घ्रिं (untouched by anyone else) मधूच्छिष्टं (wax) तस्य चक्रं (balls) तेषां मालानाम्. लम्बमाना लामञ्जकजूटजटा येषाम् (adj. of काष्ठानाम्). लामञ्जकम् is the root of a fragrant grass. अपगता त्वक् येषां (barkless). कुष्ठ—a kind of plant, with a fragrant odour. बभ्रु tawny. रोध्र a tree with white or red flowers. Construe भारकान् आदाय व्रजता लोकेन (व्याप्त०). प्रविचितैः (gathered) फलैः पूरिताः पिटकाः मस्तके यासाम्. अभ्य...गत्वरीभिः hastening to the neighbouring villages. The next clause is इतस्ततश्च...संस्कारम् (1. 9). युक्ताः (yoked) शूराः शकुराः (tame) शाकराः (oxen) यासु (adj. of श्रेणीनाम्). पुराण...हिनीनां carrying heaps of dry cowdung (करीषं) and old dust-heaps. उत्किरः heap. धूर्गताः (sitting on the poles) धूलिधूसराः सैरिकाः तैः सरोषस्वरेण सार्यमाणानाम् that were being driven with angry voices by ploughmen &c. सैरिक—सीरं वहति इति—'हलसीराट्ठक्' पा. 4. 4. 81. सैरिभ would mean 'a buffalo.' संक्रीडन्ति (oreaking) चटुलानि (loose) चक्राणि तैः चीत्कारिणीनाम् (noisy). सम्पातः multitude. संपाद्यमानः दुर्बलोर्व्यां विरुक्षाणां क्षेत्राणां संस्कारः यस्मिन् where the fields parched up on account of the poor soil were being prepared. आरक्ष...वृतिभिः—adj. of वटैः. आरक्षार्थं (for protection) क्षिप्तः क्षिप्रः

दान्तवाहकदण्डः तेन उड्डीयमानैः हरिणैः हेलया (लीलया) लङ्घिता तुङ्गा वैणवा वृत्तिः (hedge of bamboos) येषाम्. दान्तः (an ox broken to the yoke) +वाहकः driver. निखातः (implanted) गौरस्य (buffalo) करङ्कः (skeleton) यसिन् सः करङ्कः. शङ्कुः (a dart, stake) तस्मात् शङ्कितैः शशकैः शकलिताः तुङ्गाः शुङ्गाः येषाम्. शुङ्गः the sheath or calyx of a bud. प्रयत्नेन प्रभृताः (nourished) विशङ्कटाः (large) विटपाः येषाम्. वाटैः ऐक्षवैः gardens of sugarcane. ऐक्षव—from इक्षु. ँकण्ठम् (*adj.* of वनग्रामकम्). अतिविप्रकष्टं अन्तरं येषाम्. This and the following instrumentals qualify गृहैः below. लुहा the milk-hedge plant. कार्मुककर्मणि साधुः ँकर्मण्यः वंशः तस्य विटपैः सङ्कटानि (full of). ँगर्मुतां गुल्मैः गहना गृहवाटिका येषाम्. उरुबूकः = एरण्डः castor plant. वचा, वङ्गक and सुरस are various plants. मूरण—Marathi मुरण. शिग्रु—Marathi शेगवा or शेगट. ग्रन्थिपर्ण is a fragrant कन्द. गवेषुका a grass eaten by cattle. गर्मुत् a kind of grass. निखातानि (planted in the earth) उच्चानि काष्ठानि तेषु आरोपितः काष्ठालुकलताप्रतानः तेन विहिता छाया येषु. परिमण्डल circular. परि... रूपैः where calves were tied to pegs of Khadira &c. For वत्सरूप see above p. 210. संनिवेशः situation. अङ्गना...वापिकैः. Here the text is unsatisfactory. What क्षिप्र...पूपिका means is not clear. अङ्गनागस्ति—the अगस्ति plant in the courtyard. पूपिका a sweet cake. वापिका tank. Some MSS. read क्षिप्रपूपिका. May we read क्षिप्त for क्षिप्र (the meaning being 'where there were tanks constructed under the courtyard अगस्ति plants, on which (tanks) were thrown (क्षिप्त) cakes for birds'). विकीर्णानि बदराणां पाटलानि पटलानि (heaps) येषु. ँमयवृत्तिभि विहिताः भित्तयः येषु the walls of which were made of fences consisting of slips (पोटः) of bamboo, leaves (दलं), stalks and reeds (शरः). नलः means 'a kind of reed.' किंशुक...राशिभिः hardly yields a sense. So read ँरोचनाविरचितमण्डनैः बल्वज०. किंशुकैः रोचनया च रचितं मण्डनं येषाम्. किंशुक is a red flower without fragrance. बल्वजैः बद्धः अङ्गारराशिः येषु where a heap of charcoal was tied with बल्वज grass. संनिहिताः...तण्डुलाः येषु. नलशालिः rice from नल reeds (probably देवभात). शालूकं roots of waterlily. 'शालूकमेषां कन्दः स्यात्' अम०. खण्ड candied sugar. We must read with B ँहीततमालबीजैः. भस्ममलिनाः म्लानैः काश्मर्यकूटैः व्याधृताः कटाः येषु where mats were dusty with ashes and full of heaps of drying काश्मर्य plants. आश्यानानि (partially dry)...फलानि तैः स्फीतैः abounding. 'राजादनः फलाध्यक्षः' अम०. मधूक a flower of the मधूक tree. आसवः extract or decoction. कुसुम्भकुम्भाः गण्डे यस्य सः ँगण्डः कुसूलः (granary) येषाम् the granaries of which were filled to the mouth with pots of safflower. अविरहितानि...बीजानि येषु. राजमाषः a kind of bean, त्रपुषं cucumber. कर्कटिका species of cucumber. मालुधानः a kind of serpent. 'मालुधानो मातुलाहिः' अम०. It is hard to say what शालिजात and जातक are. वनग्रामकम्—a village settlement in a forest.

Uchchhvāsa VIII.

Verse 1. दैवेनापि...सेवेव Even Fate as if serves beforehand the fortunate. The idea is:—there is no wonder that people pay homage to the fortunate; even Fate serves them, which is an earnest of the good things that are to be theirs at a later stage of their career. 'फलकल्याणयोर्भवम्' क्षीर०. **Verse 2.** सम्पर्कः union, association. नष्टः इष्टः ज्ञातिः (बन्धुः, स्वजनः) तस्य दर्शनमेव अभ्युदयः. कस्य...भवति—the answer expected is सर्वस्यैव सुखाय भवति. It is better to read भुवने. भवने would mean 'in the house.' Both the verses are suggestive of the events narrated in this उच्छ्वास. हर्ष is to meet a sage in the person of दिवाकरमित्र, he further finds his sister and receives a wonderful necklace from दिवाकरमित्र.

P. 125 l. 5—P. 126 l. 13 अथापरे...गोचरमिति. The principal sentence is एकदा तु भूपतेः भ्रमत एव...व्याघ्रकेतुर्नाम कुतोऽपि...शबरयुवानमादा-याजगाम. भूप...एव while the king was wandering. आटविकसामन्तः a feudatory dwelling in the forest. अटव्यां भवः आटविकः. ललाटस्य उपरि अधिललाटम् (अव्ययीभाव). श्यामलता—is a creeper called 'गन्ध-प्रियङ्गु' according to क्षीर०. कृतः मौलिबन्धः यस्य—whose hair was tied. This and the following accusatives qualify शबरयुवानम् below. 'चूडाकिरीटकेशाश्च संयता मौलयस्त्रयः' अम०. अन्धकारिणीं dark (*adj.* of ललाटस्थली). अका...यामामिव which resembled night on account of the frown of his eyebrow divided into three branches, which (frown) was natural (not due to any particular cause). Emphasis is laid on the word त्रि. Night is divided into three watches; his brow was dark and naturally covered with three wrinkles. So it is like त्रियामा. Night causes darkness (अन्धकारिणी). तिस्रः शाखाः यस्य. साहस० applies to both. Night is the friend of adventures; his forehead was always with him in adventures. साहसानां or साहसेषु सहचारिणी. अवतंसितः (made into an ear-ornament) एकः शुकस्य पक्षकः (wing) तस्य प्रभया हरितायमानेन (looking green). पिनद्धा (tied) काचरा (glass-like) काचमणेः (crystal) कर्णिका (ear-ring) यस्मिन्. For कर्णिका, see p. 106. चुल्ल blear-eyed. 'स्युः क्षिन्नाक्षे चुल्ल—चिल्लपिल्लाः क्षिन्नेऽक्षिण चाप्यमी' अम. प्रविरलं पक्ष्म (eye-lashes) यस्य. सहजेन...क्षरन्तम् The blood of a hyena is employed as a medicine. His eyes were naturally red and therefore it appeared as if his eyes let fall the blood of a hyena useful in preparing Rasāyanas. रोचिः=दीप्तिः. 'तरक्षुस्तु मृगादनः'. तरक्षोः इदं तारक्षवम्. क्षतजम्=रुधिरम्. अवनाटा (नता low) नासिका यस्य.

‘अवटीटोऽवनाटश्चावभ्रटो नतनासिके’ अम०. चिपिटः (thick, large) अधरः यस्य. चिकिनं (flat) चिबुकं (chin) यस्य. अहीना (full) हनुः (chin) तस्यां उत्कटः (prominent) कपोलकूटास्थिपर्यन्तः यस्य—the tops of whose round cheek bones were prominent over a full chin. ईण्ट् अवाग्रः (अवनतः) ग्रीवाबन्धः यस्य whose neck was slightly bent. स्कन्नः (drooping) स्कन्धस्य अर्धभागः यस्य. अनवरतं कोदण्डस्य (धनुषः) कुण्डलीकरणं (bending) तेन कर्कशः (hard) व्यायामः तेन विस्तारितेन. अंसल strong ‘बलवान्मांसलोऽसलः’ अम०. उरसा...गिरेः who as if laughed at the breadth of the rock on the slopes of the Vindhya by his chest that was &c. अजगरः a huge serpent said to swallow goats. लघयन्तम् ridiculing, casting into the shade. तुहिनशैलः हिमालयः तस्मिन् शालद्रुमाः तेषाम्. द्राघिमाणं (लघयन्तम्)—his arms were long like the शाल tree. वराह...प्रकोष्ठे on his forearm the back of which was thickly covered with a mass of the roots of the नागदमन plant which was fastened with the hair of a boar. ँबालैः वलितं बन्धनं यासाम्. ‘नागदमनो विषहर ओषधिभेदः । जूटिका लघुमूलम् । वाटिका पूल्यः’ com. गो... चित्रम् decorated with गोदन्त beads. According to the com. ‘decked with the head gem of गोदन्त serpents.’ गोदन्तं yellow orpiment, white fossil substance. त्रापुषं made of tin (from त्रपु, according to ‘त्रपुजतुनोः पुक्’ पा. 4. 3. 138). See जातुष p. 124. अतु...भम् though not fat, he had a prominent navel. ‘वृद्धनाभौ तुण्डिलतुण्डिभौ’ अम०. ‘तुन्दिवलिवटेर्भः’ पा. 5. 2 139 (वृद्धा नाभिस्तुन्दिः । सि. कौ.). तुण्डिभ also means ‘fat’ and hence the apparent contradiction. अहीरमणी (according to com.) a serpent with two heads. The other reading अहीरणि means the same thing. ँचर्मणा निर्मिते पट्टिके तयोः—inside (i. e. between) two strips of the skin of &c. चित्रा (variegated) चित्रकत्वक् तया तारकितः (spotted) परिवारः (scabbard) यस्याः (adj. of कृपाण्या). चित्रक seems to be a kind of serpent. सङ्कुब्जं अजिनं तेन जालकितया that was encased in a contracted deer skin. What सङ्कुब्ज means is not clear. C and T translate ‘short’. शृङ्गमयः (made of horn) मसृणः (smooth, glossy) मुष्टिभागः (handle) तेन भास्वरया. मस्तकं end. कृपाण्या...प्रदेशम् whose broad loins were made formidable by a dagger. For विशङ्कट (written also as विसङ्कट), see p 122. प्रथमयौवनेन उल्लिख्यमानः (being pared or thinned) मध्यभागः (waist) तस्मात् भ्रष्टं मांसं तेन भरितौ. By exercise in youth his waist became thin and his thighs thick. The poet fancies that the flesh from the reduced waist went to the thighs. अच्छभलः bear. भल्ली...भृता—bearing numerous arrows most of which were crescent-shaped. All the instrumentals qualify भस्त्राभरणेन. शबल...पीडितेन made

fast with a broad spotted tiger skin. अलिकुलेन or कुलवत् कालानि कम्बललोमानि यस्य the blanket-like hair of which (bear's skin) was dark with (or like) &c. भस्मा...दर्शयन्तम् who exhibited a darkness as if blossoming with a quiver. भस्मा आभरणमिव. We must read काष्ण्य for काश्यम्. He was already dark enough and had a dark quiver and spotted tiger-skin &c., which looked like the पल्लव of darkness. उत्तर...शिखरे—this and the following locatives qualify दोषि. उत्तरत्रिभागे उत्तंसितं चाषपिच्छं तेन चारु शिखरं यस्य (arm) the top of which was charming with a blue jay's tail placed as an ornament on the upper third part of it (arm). 'पुंस्युत्तंसावतंसौ द्वौ कर्णपूरेऽपि शेखरे' अम०. खदिरजटानामिव निर्माणं यस्य the make or essence of which was (tough) like the fibres (or branches) of Khadira. The खदिर is a very tough tree. स्वरः प्राणः यस्य. 'शक्तिः पराक्रमः प्राणः' अम०. प्रचुरा मयूरपित्तेन पत्रलता (figures) तेन चित्रिता त्वक् यस्य. त्वचिसारः वंशः (bamboo) तद्वत् गुरुणि. वामस्कन्धे अध्यासितं धनुः यस्य. दोषि लम्बमानेन hanging from his arm. This and the following instrumentals qualify शस्त्रेण. अवाक् शिरः यस्य. शितशरेण कृतं एकं नलकविवरं तस्मिन् प्रवेशिता इतरा जङ्घा तेन जनितः स्वस्तिकबन्धः यस्य. स्वस्तिकबन्ध is a posture in योग in which the toes are placed in the inner hollow of the knee. 'जानूवोरन्तरे सम्यक् कृत्वा पादतले उभे । ऋजुकायो विशेषमग्री स्वस्तिकं तत्प्रचक्षते ॥'. One leg of the hare was made to enter a cylindrical hole made in the other by a sharp arrow. For नलक, see above p. 173. बन्धूकवत् लोहिता रुधिरराजिः तया रञ्जितं (stained) घ्राणवर्त्म (nose) यस्य. वपुर्वितत्या व्यक्तं विभाव्यमानः कोमलकरोदरोम्णां शुक्लिमा यस्य the whiteness of whose fine hair on the chest was clearly visible on account of its body being stretched out fully (as the hare hung from the arm of the forester). शितायां अटनीशिखायां (notched extremity of the bow) ग्रथिता (fastened) ग्रीवा यस्य—qualifies तित्तिरिणा. Separate च अपावृत &c. अपावृता (open) चञ्चूः तया उत्तानं तात्रं तालु यस्य whose (of the partridge) red palate was displayed as its beak was wide open. वर्णकुमुदि a handful of paints or unguents. वर्ण...दर्शयन्तम्—on his arm hung a partridge and a hare. These seemed to be unguents with which he had smeared his body when hunting. विषमेण (terrible, powerful) विषेण दूषितं वदनं यस्य (with विकर्णेन and ०हिना). विकर्ण - a kind of arrow. मूलगृहीतेन held by the tail (with arrow); caught or subdued by some drug. व्यग्रं दक्षिणकराग्रं यस्य. तमाल has dark leaves and the शबर youth also was dark. यन्त्रो...भ्रमन्तम् he was like a moving pillar of solid stone cut out (chiselled) by a machine (from a mountain). अञ्जन...छेदम् a piece of collyrium

slab. अयःसारः essence of iron. पाकलम्—He worked havoc among elephants, as fever does. For पाकल, see p. 5. कालपाशम् the noose of death. काल—he was also black. धूम...चक्राणाम् he was a comet (indicating the destruction of) to the multitude of lions. There is a pun on the word राजचक्र. A comet portends evil to kings. महानवमी—is the 9th of the bright half of आश्विन. The day is sacred to Durgā. See चतुर्वर्गचिन्तामणि व्रतखण्ड chap 13 p. 903 for महानवमी. 'अश्वयुक्शुक्लपक्षस्य अष्टमी मूलसंयुता । सा महानवमी नाम त्रैलोक्येऽपि सुदुर्लभा ॥...तस्यै ये शुपयुज्यन्ते प्राणिनो महिषादयः । सर्वे ते स्वर्गंति यान्ति घृतां पापं न विषते ॥' p. 909. महः=उत्सवः. On this day goats and buffaloes were offered to the goddess Kālī or Durgā. हृदय...हिंसायाः in him one would have found the heart of destruction i. e. हिंसा at its highest. फलमिव—sin is represented as dark. He was the result of sin as it were. कलिकाल—Kali, the age of sin, is dark. कामु...रात्रेः the lover of the night of universal destruction. For कालरात्रि see p. 91. कालरात्रि—(also) dark night. He loved to start in pursuit of adventure on dark nights. सर्व...हरः the leader of all the chiefs of (forest) hamlets. स्वस्तीयः स्वसुरपत्यम्—sister's son. 'स्वसुश्छः' पा. 4. 1. 143. उप...यनम् he presented the present of the hare together with the partridge. उद्देशस्य=प्रदेशस्य. विहार...भवन्तः you are in the habit of wandering in the forest in these days. उदारं रूपं यस्याः of noble bearing or form.

P. 126 ll. 14–29 निर्घातस्तु...गन्तुम्. दर्शितः आदरः यथा स्यात्तथा. अपरिगताः without being known. अविद्यमानं अन्यत् कृत्यं येषाम्. इत... मात्रे एव only a *Kros'a* from this place. गव्यूति 'गव्यूतिः स्त्री क्रोशयुगम्' अम०—from गो+यूति. मुनिमहिते honoured by sages. मही...षण्डे in a thicket of trees growing at the foot of a mountain chain. पिण्डपाती—पिण्डपातः अस्ति अस्य—living on alms. 'छात्रान्तेवासिनौ शिष्ये' अम०. पाराशरी—see p. 127. स...वार्ताम् perhaps he may know some news. मैत्रायणीयः—belonging to the मैत्रायणी-यशाखा of the Yajurveda. त्रयी—the three Vedas. 'स्त्रियासृक्सामयजुषी इति वेदास्त्रयस्त्रयी' अम०. 'ब्राह्मणायनः द्विजवरिष्ठः' com. 'शुद्धसन्तानजो विप्रः' त्रिकाण्डशेष. उत्पन्ना समाधिः यस्य. उत्पन्न...मते who concentrated his mind on the doctrines of सुगत (बुद्ध) or who was reconciled to the doctrines of बुद्ध. काषायाणि—the red robes of a monk. इति is to be connected with भूयते. अभि...सर्वस्य good qualities (persons possessing) are fit to be approached by everyone. कस्य...मादः who would not look up to (with rever-

ence) the position of an ascetic? धर्मगृहिणी the wife of धर्म i. e. intimately associated with धर्म. The idea is that even if a dullard takes to the life of an ascetic, respect is paid to him. ०मनांसि मुष्णातीति who wins the hearts &c. प्राप्त...कल्याणम् this is an accidental thing that has happened and that will be very auspicious to me. पश्यामः—governs जनम्. प्रयत्नेन प्रार्थितं दर्शनं यस्य.

P. 126 l. 30—P. 127 l. 34 अथ...गन्तुम्. The principal sentence is अथ क्रमेण गच्छत एव तस्य...पुरस्ताद्दर्शनपथं अवतारः तरवः. तस्य = हर्षस्य. अ...नः full of fruits. 'बन्ध्योऽफलोऽवकेशी च' अम०. कुङ्कुलिताः कर्णिकाराः येषु. कर्णिकार has flowers of excellent colour but without fragrance. प्रचुराः (abundant) चम्पकाः येषु. स्फीताः फलेग्रह्यः येषु in which some trees had abundant fruit. 'स्यादबन्ध्यः फलेग्रहिः'—फलानि गृह्णातीति—'फलेग्रहिरात्मम्भरिश्च' पा. 3. 2. 26. नमेरु is a kind of tree. नीलानि दलानि येषां ते ०दलाः नलदानां नारिकेलानां निकराः येषु. नलदं a kind of fragrant grass. हरिकेसरसरलाः परिकरे येषाम्. सरल is a tree. हरि yellowish. केसर 'चाम्पेयः केसरो नागकेसरः काञ्चनाह्वयः' अम०. कोरकनिकुरम्बेण रोमाञ्जिताः कुरबकराजयः येषु in which rows of कुरबक trees bristled with heaps of buds. 'कलिका कोरकः पुमान्' अम०. 'निकुरम्बं कदम्बकम् अम०. प्रविकसिताः केसराः तेषां रजोविसरेण बध्यमानः वासरधूसरिमा येषु. स्वरजसा सिकतिलं तिलकतलं येषु where the ground underneath तिलक trees was sandy with their own pollen. हिङ्गु assafoetida plant. पूग Betel nut. प्रसवानां (flowers) पूगेन (समूहेन) पिङ्गलाः प्रियङ्गवः येषु. परागेण पिञ्जरिताः मञ्जर्यः तासु पुञ्ज्यमानाः मधुपाः तेषां मञ्जुशिञ्जया जनिता जनमुद् (जनानन्दः) येषु. मदमलेन (by the stain of ichor) मेचकिताः ०स्कन्धाः (branches) काण्डं च (trunk) तैः कथिता निःशङ्कानां करिणां करटस्य कण्डूतिः येषु. The elephants rubbed their itching temples against मुचुकुन्द trees. उड्डीयमानाः निःशङ्काः चट्टलाः कृष्णशारशावाः येषु तानि सकलानि शादलानि (grassy plots) तैः सुभगाः भूमयः येषु. तमोवत् कालतमा (very dark) तमालमाला तया मीलितः (covered, obscured) आतपः येषु. स्तबकैः दन्तुरिताः देवदारवः येषु. दन्तुरित bristling with. तरलैः (moving to and fro) ताम्बूलीस्तम्बैः जालकिताः (entangled) जम्बूजम्बीरवीथयः येषु. जम्बीरः citron. कुसुमरजसा धवलाः धूलीकदम्बाः तेषां चक्रेण (समूहेन) चुम्बितं व्योम येषु. बहलमधुमोक्षेण उक्षिता (sprinkled) क्षितिः येषु. परिमलेन घटिता (effected) घ्राणस्य तृप्तिः यैः. ०कुङ्कुल्या कुटीकृतः कुटजकोटरः (hollow of the कुटज tree) येषु. कुटीकृत used as a hut i. e. tenanted. चटकाभिः (sparrows) सञ्चार्यमाणाः (being taken from one tree to another) वाचाटाः चाटकेराः (young of sparrows) तैः क्रियमाणं चाटु (प्रियवाक्यं flattery) येषाम्. We must read चाटकैर 'चटका कलविङ्कः स्यात् तस्य स्त्री चटका तयोः । पुमपत्ये चाटकैरः' अम०. 'चटकाया

ऐरक् पा. 4. 1. 128. सहचरीणां चारणे (feeding) चञ्चुराः (expert) चकोरचञ्चवः येषु. ०भुरुण्डैः भुज्यमानानि पाकेन (ripening) कपिलानि पीलूनि येषु. भुरुण्डः a kind of bird. पीलू a kind of fruit. ०फलानां विशसने (destruction) निःशूकाः (निर्दयाः) शुकशकुन्ताः तैः धातितानि शलाटूनि येषु. सदाफल a kind of tree. कटूफल—Marathi कायफळ. शलाटू raw fruit. 'आमे फले शलाटूः स्यात्' अम०. शैलेय belonging to a mountain. शिफा fibrous root. ०विवरेषु विस्त्रब्धं (fearlessly) विवर्तेमानाः (rolling about) गौधेरराशयः येषु. गौधेर young lizard. 'त्रयो गौधेरगौधार—गौधेया गोधिकात्मजे' अम०. निरातङ्काः (fearless) रङ्गवः (deer) येषु. निराकुलाः ०कुलस्य केलयः (play) येषु. आरामः garden, grove. ०रामेषु रोमन्थायमानं (ruminating) चमूरयूयं येषु. We must read चमूर (a kind of deer). 'नीलाण्डजा मृगभेदाः' com. C and T suggest that by नीलाण्डजा a bird is meant. निर्विकारैः (motionless) वृकैः (wolves) विलोक्यमानाः पोतैः (calves) पीताः गवयधेनवः येषु. गवयः an animal resembling an ox, Gayal. श्रवणहारी (charming to the ear) सनीडस्य (निकटस्य) गिरिनितम्बनिर्झरस्य निनादः तेन निद्रा तथा आनन्दः तेन मन्दायमानाः ०दुन्दुमयः येषु. The elephants became drowsy by the murmur of the stream and stopped the flapping of their ears. ०रवं रसमानाः रुरवः येषु. We expect रसयमाणाः (tasting i. e. listening with appreciation). रूरु is a kind of deer. प्रमुदिततराः (very much delighted) तरक्षवः येषु. क्षता (pierced by boars) हरिता (yellowish) हरिद्रा (turmeric) तस्याः द्रवेण रज्यमानं नववराहपोतानां पोत्रवल्यं येषु. पोतः young. पोत्रं snout—'मुख्याग्रे क्रोडहल्योः पोत्रम्' अम०. ०कुञ्जेषु गुञ्जन्तः जाहकाः (polecat) येषु. जातीफलकेषु (nutmeg trees) सुप्तं शालिजातकवल्यं येषु. For शालिजात as a pet, see text p. 69 l. 23. दशनेन कुपिताः ०पोतानां पेटकाः समूहाः तैः पाटितः पाटलमुखानां कीटानां पुटकः (hollow, nest) येषु. Some insects with red mouths bit the apes, which in anger crushed their nests. लकुचलम्पटाः गोलाङ्गूलाः तैः लङ्घ्यमानाः लवलयः येषु. लकुच the bread fruit tree. गोलाङ्गूल is a kind of monkey with a dark body and a tail like a cow's. लवली a kind of creeper. बद्धानि बालुकया आलवालवल्लयानि येषाम्. कुटिलाभिः कुटावलिभिः (rows of water-jars) वलितः (turned or checked) वेगः येषां तानि ०वेगानि गिरिनदिकास्रोतांसि येषु. ०काण्डेषु लम्बमानाः कमण्डलवः येषु. सूत्रशिव्येषु आसक्तानि रिक्तानि भिक्षाकपालानि तैः पल्लविताः लतामण्डपाः येषु. सूत्रशिव्यम् a loop made of threads. Compare Marathi शिक्के. निकटासु कुटीषु (huts) कृताः पाटलाः मुद्रया (by a stamp or seal) चैत्यकमूर्तयः येषु. The models of small चैत्य were pink-red (पाटल) either because the mud used was red or because the stamp was impressed on vermilion. For the latter, compare p. 32. चैत्यः a monument, pyramidal column containing the ashes of deceased persons; or a sacred tree

(*e. g. figtree*) growing on a mound; hall or temple. *चीवराम्बरस्य रागेण* (redness) कषायं उदकं तेन दूषितः उद्देशः (प्रदेशः) येषाम्. 'चीवरं मुनि-वासः' क्षीर०. मेघ...हलाः—peacocks ran wild in the forest and emitted loud notes. When a cloud is seen peacocks dance and cackle. Hence the trees are said to be मेघमय. वेद...गहनाः—the trees were full of numerous branches (शाखा); the वेदs are subdivided into numerous schools; *e. g.* the ऋग्वेद had 21 शाखाs of which शाकल and बाष्कल were the two principal ones. Note 'एकशतमध्वर्युशाखाः, सहस्रवर्त्मा सामवेदः, एकविंशतिधा बाह्वृच्यं, नवधार्थर्वणो वेदः' महाभाष्य (Kielhorn) vol. I p. 9. महानीला (very dark) तनुः येषाम्. महानीलः is also a kind of sapphire or emerald. तिमिर...मुषः—the trees attracted the eyes of all people; darkness obscures people's eyes. तिमिर is also an eye disease. ऊर्ध्वीकृताः महाहदाः (great lakes) यैः—There were lakes in the forest; there are deep spots in the यमुना also. ॐणिवत् श्यामलाः—the trees were green like emerald, particularly in Spring. Hence they are said to be the pleasure—hill of वसन्त, dark with emerald. अञ्जनाचलाः—as the trees were dark with shade, they are represented to be hills of collyrium. For the same reason they are fancied to be the darkness of पाताल. As पाताल is supposed to be below the earth, the author says 'मित्त्व सुबमुत्थिताः.' What प्रतिप्रवेशकाः means is difficult to say. A and C read प्रतिवेशिकाः (neighbours). The com. reads 'प्रतिप्रसवकाः प्रतिच्छन्दकाः' i. e. reflections, images. प्रति...शकाः may mean 'the ushers, those that introduce.' अंशावतार—see p. 191. कृष्णरात्रीणाम् of the nights of the dark half. The trees were dark like इन्द्रनील. अदूर...भदन्तेन the venerable sage must not be far off. भदन्तः a term of respect applied to a Buddhist. समुपस्पृश्य having sipped and ejected water as a religious act. युगपद्विश्रामेण (sudden rest) समुन्मुक्तः हेषाघोषः तेन बधिरीकृतं अटवीगहनं यया (*adj.* of वाजिसेनाम्). अवलम्ब्य...विनयं हृदयेन...मंसे having assumed in his heart humility and having leant with his right hand on the shoulder of माधवगुप्त. माधवगुप्त was the younger of the two princes from Mālava, who were the companions of Harsha in his boyhood. See text p. 12 l. 17.

P. 128 ll. 1-32 अथ तेषां...ववन्दे. The principal sentence is अथ तेषां तरूणां मध्ये...दिवाकरमित्रमद्राक्षीत्. The instrumentals from नानादेशीयैः are connected with आवेद्यमानम् (l. 8). स्थाणूनाश्रितैः sitting on or reclining against posts. अरण्यानी—'महारण्यमरण्यानी' अम०. निकुञ्जः bower. निलीन hidden. वीतः (विगतः) रागः (passion) येषाम्. This may be an *adj.* of आर्हतैः or may be taken independently. आर्हतैः by Jain philosophers. अर्हत्—a sanctified teacher

of the Jainas, a तीर्थङ्कर. The philosophy of the Jainas is called **आर्हतदर्शन** in the सर्वदर्शनसंग्रह. **सम्कर्मिणि**—see above p. 113. **अतपदे**—this probably refers to the क्षत्राम्बर sect among Jainas. **पाण्डुरभिधुनि**: the com. explains that there were ascetics that had abandoned the red robes peculiar to Buddhist monks. **सायवत**—a devotee of सायवत i. e. वासुदेव or कृष्ण. **वर्णिनि**:—‘वर्णिनो ब्रह्मचारिणः’ अम०, from वर्ण + हन् according to ‘वर्णाष्टमाचारिणि’ पा. 5. 2. 134. **केशक्षयैः** that pulled out their hair. **दक्षिताः पिच्छिकावृताः पाणिपात्रा दिगम्बराः** सर्व० आर्हतदर्शन. **कपिलैः** followers of कपिल, the founder of the सांख्य system. **जैवैः** the com. renders it by बौद्धैः. Though **जिव** is a name of बुद्ध, the word **जैव** does not popularly mean बौद्ध. The word **आर्हत** also would mean बौद्ध as **अर्हन्** is a name of बुद्ध. **लोकायतिक**—is a materialist, an atheist, a follower of चार्वाक, who held that there was no intelligent ruler of the universe, that there was no soul, that there was no पुनर्जन्म, that only प्रत्यक्षप्रमाण was to be accepted and that all beings were created from the four elements. Compare ‘लोकायतिकविषयेवाधर्मरुचेः’ काद० p. 150. **लोकायतं शास्त्रमस्ति अस्य इति लो०**. **काणादैः** followers of कणाद, who was the founder of the वैशेषिक system. **औपनिषदैः** that were students of the doctrines of the Upanishads. The Upanishads, often called वेदान्त, are works forming the last portions of the several Vedas and are concerned with philosophical problems, such as the origin of the Universe, the relation of the individual soul to the Supreme Spirit and so on. **देश्वर...कैः** who believed in ईश्वर as the cause (or creator) of the world. This probably applies to the माहेश्वरमत, according to which ईश्वर is only निमित्तकारण and which is refuted in the ब्रह्मसूत्र (II. 2. 37-41) or to the न्याय system founded by गौतम which regards ईश्वर as the निमित्तकारण. ‘कारन्धमिभिः धातुवादिभिः’ com. This probably refers to the school of alchemists (called रसेश्वरदर्शन) who believed that mercury, if properly treated, would make men immortal. *Vide* सर्वदर्शनसंग्रह for this दर्शन. ‘कारन्धमी कांस्यकारे धातुवादरतेऽपि च’ मे०. **धर्मशास्त्रिभिः** those that studied the Smritis, like those of Āpastamba, Vasiṣṭha, Baudhāyana, Manu &c. **पौराणिकैः**—see p. 113. **साप्ततन्त्रवैः** those who studied the sacrifice. This probably stands for the students of the पूर्वमीमांसा system founded by जैमिनि, in which the most prominent place is assigned to sacrifice. ‘सप्ततन्त्रुर्मुखः क्रतुः’ अम० (सप्तभिश्छन्दोभिस्तन्यते इति क्षीर०). **शाब्दैः**—वैयाकरणैः, whose position was that the व्याकरणशास्त्र would lead to मोक्ष ‘तद्द्वारमपवर्गस्य

वाङ्मलानां चिकित्सितम् । पवित्रं सर्वविद्यानामधिविद्यं प्रकाशते ॥' वाक्यपदीय I.; compare महाभाष्य 'एकः शब्दः सम्यग्ज्ञातः शास्त्रान्वितः सुप्रयुक्तः स्वर्गे लोके कामधुग्भवति' vol III p. 58. पाञ्चरात्रिकैः followers of the पाञ्चरात्र doctrines. In the महाभारत we are told that नारद promulgated the पाञ्चरात्र doctrines after receiving them from नारायण 'सांख्ययोगकृतं तेन पाञ्चरात्रानुशब्दितम् । नारायणमुखोद्गीतं नारदोऽश्रावयत्पुनः ॥ शान्ति० 340-112. सिद्धान्तान् dogmas, established truths. अभि...शयानैः absorbed in (the pursuit of their special philosophy), pondering, repeating, doubting. व्युत्पादयद्भिः giving etymologies. व्याचक्षाणैः expounding. आवेद्यमानम् indicated, pointed out (qualifies दिवाकरमित्रम् below). कपिभिः—this and the following nouns in the instrumental are to be connected with उपास्यमानम्. कपिभिः...परैः (waited upon) even by monkeys that had taken refuge with the 'three refuges' and that were engaged in doing the menial work about चैत्य (or of चैत्य). त्रिसरणं (Pāli तिसरणं, Sanskrit त्रिशरणं)—the three Refuges are बुद्ध, धर्म (the Law) and सङ्घ (the assembly). The formula in which faith in these three is professed may be looked upon as the *credo* of Buddhism. It consists in repeating thrice the words 'बुद्धं सरणं गच्छामि धम्मं सरणं गच्छामि संघं सरणं गच्छामि'. परमो...दिशद्भिः by parrots, greatly devoted to Buddha and skilled in his teaching, giving instruction in the कोश. According to C and T कोश is the Buddhist dictionary by Vasubandhu. ०शालिनीभिः—शिक्षापदानां उपदेशेन दोषोपशमः तेन शालन्ते इति—that had secured the extinguishment of the दोष (sins) by instruction in the शिक्षापद. The शिक्षापद (Pāli सिक्खापद) are ten and are the precepts regulating the life of a Buddhist monk. They are the same as the ten शील for which see below. धर्मदेशना instruction in the धर्म. अनवरतश्रवणेन गृहीतः आलोकः यैः that had attained light (enlightenment) by incessant listening to instruction. Owls (कौशिक) cannot see in daylight (आलोकः). बोधिसत्त्वजातकानि—the Jātakas are the stories of the former lives of बुद्ध before he had attained perfect knowledge. जातकं is the tenth book of the Khuddakanikāya and contains 550 Jātakas or birthstories. बोधिसत्त्व is a term applied to बुद्ध in his various births before he attained Buddhahood. शील (Pāli सील)—There are ten moral precepts laid down by Buddha, prohibiting the destruction of life, theft, impurity, lying, use of intoxicants, eating at forbidden hours, attending worldly amusements, use of unguents and ornaments, the use of a large or ornamented couch and receiving money. जातः सौगतशीलैः शीतलः स्वभावः येषाम्

whose natures became mild by the (practice of the) moral precepts enjoined by बुद्ध. आसनोपान्ते उपविष्टाः विस्रम्भाः अनेककेसरिशायकाः यस्य सः ०शावकः तस्य भावः शावकता तथा. मुनिपरमेश्वरम्—he was the foremost of sages. अकृत्रिम...निषण्णम्—A परमेश्वर (emperor) sits on a सिंहासन (throne) which is only artificial (i. e. it has the shape of a lion); while दिवाकर० sat on a real सिंहासन (lion-seat). There is another idea. बुद्ध is called मुनीन्द्र or मुनीश्वर. So दिवाकर० seemed to be बुद्ध himself. 'मुनीन्द्रः श्रीषनः शास्ता' अम०. उप...पल्लवम्—deer licked his feet. The poet fancies that they drank from his feet tranquility of mind. नीवाराः wild rice. 'तृणधान्यानि नीवाराः' अम०. प्रियां...यन्तम् who propitiated मैत्री that was dear to his heart. मत्री means 'good will towards the whole world'. 'अपकारिण्यभिप्रीतिः मैत्री' com. The young dove looked like a lotus placed on the ear. The word प्रियां suggests another sense. मैत्री was as if his wife and he propitiated her by ०कर्णोत्पल (the पारावत). Remove the comma after व्यामोहम्. In this long passage and elsewhere Bāna shows considerable acquaintance with Buddhist dogma and technique. जनितः जनव्यामोहः येन—the people were infatuated by the rays of the nails of his right hand (as he poured water into the beak of a peacock). The shining and dark-green neck of the peacock resembled an emerald water pot. 'कमण्डलौ च करकः' अम०. The long neck of the peacock was like the neck of a jar. Take away the comma after संवीतम्. संवीत (past p. p. of व्ये with सम्)—'संवीतं रुद्रमावृतम्' अम०. पौरन्दर—पुरन्दरस्य इन्द्रस्य अयं पौरन्दरः. दिवाकर० was covered with a red robe and looked like the eastern quarter arrayed in the mellow light of morn. उल्लिखितः (polished, wrought) पद्मरागः तस्य प्रभा प्रतिमा यस्याः (adj. of देहप्रभया). रक्तावदातया red and bright (pure). The quarters were reddened by the glow of his body. The poet fancies that he taught the quarters to assume the red robes (peculiar to Buddhist monks). अनौदत्यम् freedom from insolence, modesty. मन्द...कारेण that resembled a night lotus slightly closed. The कुमुद is white; his eye was white. मन्द...मुदस्येव आकारः यस्य. जनेन क्षुण्णाः (trampled upon) क्षुद्रजन्तवः तेषां जीवनार्थम्. अमृत is शिग्ध (glossy), धवळ and प्रसन्न (transparent); while his eye was affectionate (शिग्ध), धवळ and प्रसन्न (quiet, unruffled). सर्व...मितम्—the idea is that he knew all the S'āstras. From परमाणु the whole material world is produced. See above p. 12. परमसौगतः a very zealous or devout follower of Buddha. अवलोकितः ईश्वरः येन who

saw (i. e. recognised) an ईश्वर. The Buddhists do not recognise an intelligent Supreme Ruler of the Universe. This contradiction is got over by taking अव० in another sense. अव० is a बोधिसत्त्व worshipped by the northern Buddhists. अस्त्र...लघ्नम् though he never faltered (in the path of धर्म), yet he clung to austerities. One who falters has to cling to something for support. आलोकः light. यथा...प्रकाशकम् he explained the proper worth of each thing; light shows objects as they are. दर्शनार्थिनाम् (1) those who want to see; (2) those who desire to have correct knowledge. सुगतस्य=बुद्धस्य. अभि...नीयम् fit to be approached. प्र...नीयमिव whose grace was to be prayed for even by Favour. आत्मनो...णीयम् who was to be longed for even by the Soul. जन्म जपस्य the source of जप (inaudible prayers). जन्म यमस्य would mean 'the source of यम.' यम is the first of the eight *Angas* of योग. 'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः' योगसूत्र II. 30. नेमि नियमस्य the circumference (i. e. the utmost limit or reach) of religious observances. नियम may also mean the seconded *Anga* of Yoga. 'शौच—सन्तोष—तपः—स्वाध्याय—ईश्वरप्रणिधानानि नियमाः' योगसूत्र II. 32. तत्त्वं essence. कोशं कुशलस्य the treasure of bliss or auspiciousness. सर्व...तायाः the all-in-all of good conduct. दाक्ष्यं दाक्षिण्यस्य the civility of courteousness i. e. the perfection of courteousness. पारं...याः the highest limit of compassion for others. निर्द्वैतिं सुखस्य—Happiness itself would find pleasure in him. ऽगम्भीराकारेण आरोपितः बहुमानः यस्मिन् in whom high regard (for दिवा०) was produced by his &c. शिरसा...ववन्दे he uttered words of salutation and also bent his head.

P. 128 l. 33—P. 129 l. 16 दिवाकर...विशत्. महानु...भाजा possessing the magnificence belonging to noble persons. This qualifies ०विशेषेण. अप्राकृतेन not belonging to common men. ०प्रकाशकेन goes with प्रश्रयेण. प्रश्रयेण=विनयेन. चक्षुषि...ग्रहीत् he took him (i. e. greeted him) by his eye and heart. We may also connect आह्लादितः with चक्षुषि and चेतसे. सम्पादितं ससम्भ्रमं अभ्युत्थानं येन who (दिवाकर०) rose up hurriedly (to receive हर्ष). सङ्कलय्य having held together. उद्ग...लोलं disordered by his rising up. उल्लिख्य having raised up (his hand). महा...प्रशस्तं हस्तं—see for these दृष्ट० 67. 44-48, one of which is quoted on p. 20 above. गुरु...मानः highly thinking of हर्ष that had come as a guest, as if he were his *guru*. स्वेन आसनेन—this is the highest mark of respect that can be shown to a guest.

अप्ययम् (*Imperative and plural of आम् to sit*). अलोह...जातानाम् goodness is in the case of the noble a fetter for tying fast, though not made of iron. स्यान्ने it is quite proper. दर्शनमेव पुण्यं तेन अनु-
गृहीतव्यं—the idea is: your very sight adds to the store of my merit (पुण्य) and that is a great favour in itself. पुनरुक्तः superfluous. अनुग्रहः the favour (*viz.* hospitable treatment by आसनदान and पादोदक &c.). चक्षुः प्रमाणं यस्य सः श्रमणः प्रसादः तेन स्वीकृतम् (मम)—I was accepted by you as your own by bestow-
ing on me a favour whose standard is the eye *i. e.* your very eye showed me the greatest favour possible. पर...चेष्टितम् the acts of civility (उपचारः), such as offering a seat &c., make me a stranger *i. e.* these civilities are to be shown to strangers only. अति...पुरः in your presence to have the bare ground as a seat is the highest pitch (of honour). There is another mean-
ing also 'to sit even on bare ground in the presence of a person like you is an impropriety (a violation of proper limits).' Read ऽवृत्ति and take away the vertical line after it. सम्माषणमेव
अमृतं तेन अभिषेकः तेन क्षालितं सकलं वपुः यस्य. प्रदेशे वृत्तिः यस्य. The idea is:—when my *whole* body has bathed in the nectar of speech with you, water for the feet, that will only wash a part (प्रदेश) of my body, is useless (अपार्थक). 'पाद्यं पादाय वारिणि' अम०. If we read अतिभूमिरेव सवाट्क्षां...वृत्तिः the meaning will be 'when my *whole* body has been bathed &c., then my remaining here in a particular spot before you will be the height of impropriety.' This is not very happy.

P. 129 l. 17—P. 130 l. 13 अलङ्कारो...भाव्यते इति. अल...
श्रयः great politeness (प्रश्रयः) is really the true ornament of the powerful (and not jewels &c., which are mere stones). प्रभवत् one who rules, powerful. न प्रत्य...वचनम् when the king did not accede to the words (of the sage). ऽनिहितं ऽयुगलमेव निगडः (fetters) तेन निश्चलीकृतं हृदयं यस्य. कालकलाम् a portion of time. 'पापं किल्बिषकल्मषम्' अम०. मूल...वनम्—the idea is:—he subsisted on fruits and roots only; consequently his breath was fragrant. When he opened his lips, he as if sent forth (in the form of his breath) a bower of creepers fragrant with white flowers. His white teeth were like flowers. अभ्यवहारः (food, eating) नस्मान् सम्भवः यस्य (*adj.* of ऽवनम्). अद्य...संसारः—from this day this संसार (worldly life) is not only not to be blamed, but has become fit to be saluted (praised). प्रकाशितं सत्सारं येन that has manifested its excellent essence. संसार is often spoken of as

असार, but now it is सत्सार (सत् being opposed to असत् represented by अ in असार). Or प्रकाशितः सत्सु सारः श्रेष्ठः (हर्षः) यस्मिन्. 'सारो बले स्थिरांशे च न्याये क्लीबं वरे त्रिषु' अम०. किं...कृतं what wonders may not living beings see? The meaning is:—your splendid form is the greatest wonder in this world. That being seen, a living person may be blessed to see many wonders, that are less marvellous. अचिन्ति...तम् presented unexpectedly. जन्मान्तरेषु अवस्थितानि सुकृतानि. दत्तमेव goes with फलम्. दर्शयता goes with तपःकृशेन. देवानां प्रियम् beloved of the gods. Bāṇa uses the word in the same way as As'oka does in his edicts. As'oka calls himself देवानां प्रिय. The महाभाष्य uses it in a good sense 'के पुनर्भवदादयः । भवान् दीर्घायुः देवानां प्रियः आयुष्मानिति' on पा. V. 3. 14 (Kielhorn vol. II p. 405). But later Sanskrit grammarians assign the meaning of 'fool' to this word. जातं...सुखस्य my mind has no longing for the happiness of final emancipation. We must read निर्वृत्ति० with C. निवृत्ति० also may be made to yield (though rather in a far-fetched way) the same sense. निवृत्ति cessation of the round of births and deaths). But the com. says 'निवृत्तिश्चित्तविभ्रमः.' ०जीवितजनकम् who gives life i. e. who protects and supports. पुण्य...णामः blessed even are those merits, of which thou art the fruit (the fulfilment). Compare the words of प्रभाकरवर्धन 'फलमस्यनेक... अकलुषस्य कर्मणः' (text p. 24). सुकृतं तपः यैः. परिगृहीताः सर्वावयवाः यैः. ये...वाः that constitute all your limbs. भव्यः...यः fortunate is manliness in that it has resorted to you. यत्सत्यं to say the truth. पुण्यभाजं=हर्षम्. पुनः...जन्मनि Once more faith in human birth has been generated in me. He means:—up till now I had looked upon human birth as an unmixed evil, a thing to fly from; but now I think it has some inherent good in it. नेच्छद्भिः—I don't desire to see the working of Cupid; but in your person I have seen Kāma (i. e. you are as handsome as काम). अमृत...कार्यमेव—the idea is:—that your words are so sweet is natural; you are yourself full of अमृत and so your words (the effect) must possess the quality (माधुर्य) of the cause (you). Compare वैशेषिकसूत्र II. 1. 24 'कारणगुणपूर्वकः कार्यगुणो दृष्टः.' There is a well-known न्याय (maxim) 'कारणगुणा हि कार्यगुणानारभन्ते'. उपाध्या... यामि even though I reflect deeply I cannot fancy who your teacher could have been (in this humility). गुणग्रामः—there is a suggested idea. A village also may become शून्य (tenantless) when nobody has a long life. वंशे family; bamboo. It was supposed that pearls were found in bamboos. See above p. 193.

मुक्तः आमयः येन free from disease or hurt. पारिप्लव restless. 'पञ्चलं तरुं चैव पारिप्लवपरिप्लवे' अम०. के वयम्—who are we to offer (fruits and roots that we share in common with all the foresters)? The idea is:—there is nothing in this forest that I can call my own; fruits and roots belong to the foresters as well as to me. So I cannot offer them to you as something special. अपरो...स्माकम् this wretched body, that was never made useful to others, belongs to us. कलि is the age of sin; so कायकलि means 'sinful body'. C and T strangely enough translate 'But this wretched body of ours is only for another's service.' सबै...व्याय all that has been left to us is for the welcome of our friend (इष्ट). He says:—All that I can call my own is my wretched body, but that was never made useful to anybody. But that is all that is left to me and I shall use it for welcoming you my friend. स्वायत्ताः...कतिचित्—he means:—besides my body, I possess a few drops of learning that are completely at my disposal. उप...यति but my affection for you does not stop to consider whether they (विद्याविन्दवः) will be of any use to you. In my affection for you I place my learning at your disposal, whether useful to you or not does not matter. C and T translate 'our friendship cannot hesitate how to make use of them.' This is not correct. Read कञ्चित् for कश्चित्. यदि...लवम् He says that he would not press him to tell, if thereby he was likely to hinder even the smallest business of his (हर्ष's). अरक्षणीयानि अक्षराणि यस्य (adj. of कथनीयम्) the words of which are not to be kept secret. क्रियान् अवधिः यस्य. Separate वा अयम्. सन्तप्तरूपेण विभाव्यते is seen to be as if afflicted.

P. 130 ll. 14—P. 131 l. 6 राजा तु...कीदृशीति. दर्शितः संभ्रमः यसिन् (adj. of वचसा) that shows the flurry (of your mind due to my arrival). हृदय...करम् that supports (i. e. encourages, gladdens) the heart. अभ्यर्हितम्=पूज्यम्. अनु...यमपि though I do not deserve to be treated with respect. विनष्टाः निखिलाः इष्टबन्धवः यस्य. जीवि...बन्धनम् the sole tie that keeps up my life. निबन्धनम् tie, support. अनुबन्धः continuity. He means that he continues to live because of her. विन्ध्यवनम्—is the object of अविशत्. The student will notice that all the letters from वन...to शत् are short. वनहुलम् abounding in &c. कुलैः कलिलम् full of 'कलिलं गहनं समे' अम०. शरभेभ्यः भयं यसिन्. For शरम्, see p. 66. महिषैः मुपितं पथिकगमनं यसिन् where the journeys of travellers are hindered by huge buffaloes. शर reed. कुश a kind of grass. अवटः

pit. तस्याः वार्ता तद्वाता. अभाजनं...भवताम् we are not fit (destined) to make such presents (उपायनं) of glad tidings to you. शमि... मानः of an age when passions are restrained. जाता करुणा यस्य. प्रक्षरितं चक्षुः यस्य whose eye was full of tears. मह...वर्तते there is a very pitiable occurrence. व्यसनं misfortune. पूर्वं भूता भूतपूर्वा. भूत...रूपा who seems to have seen prosperity in former days. सम्भा...भगवान् honour her before her life leaves her. श्रोणिताः प्राणाः यस्याः. अभ्यु...श्वासनैः favour her with suitable comforting words. अनुपरतपूर्वं कृमि...मपि आर्यस्य गोचरगतम् even insects when once within your sight have never died before. जाता अनुजायाः आशङ्का यस्य who suspected that she was his sister. अन्तर्द्रुतः इव as if melting inside. For दोदूयमान, see p 42. गदगदिकया गृहीतः कण्ठः यस्य whose throat was choked up. विकला वाक् यस्य whose accents were broken. जीवे...वन्तम् would she be still alive? आकारतो कीदृशी what sort of woman is she in appearance?

P. 131 l. 7—P. 133 l. 26 तथा...निवेदितवानिति. रोधसा by the bank. यदृच्छया by chance. हिम...कातराणां frightened by the lotus beds withering through frost. रसितं humming. He compares the weeping of females to the hum of bees and the tones of lutes. सार्यमाण being touched gently with the fingers. अति...वर्तिनीनाम्—that were tuned to a high protracted tone. वीणातन्त्रीणाम् of the strings of lutes. एकः तानः यस्मिन् in which the note was one (and not complex). तान is defined in the सङ्गीतरत्नाकर I. 4. 27 as 'तानाः स्युर्मूर्च्छनाः शुद्धाः षाड्बौडवि-तीकृताः॥'. तान is a mode of मूर्च्छना, for which see above p. 206. With रुदितं, एकतानं means 'incessant.' अधृतिकरम् that caused loss of firmness i. e. that agitated me. The principal sentence is दृष्टवान् असि च...अबलानां चक्रवालेन परिवृताम् (l. 25)...योषितम् (p. 77. l. 22). दृष्ट...छोहितेन—this and the following instrumentals qualify चक्रवालेन below. दृष्टखण्डैः खण्डिताः अङ्गुलयः ताम्ब्यः गलत् लोहितं यासाम् from whose toes shattered by pieces of stones blood was oozing. पार्श्विषु प्रविष्टानि शरशलाकाशल्यानि तैः शूलः तेन सङ्कोचितानि चक्षूषि येषाम् whose eyes became contracted by the sharp pain of the points of the long *S'ara* grass that entered their heels (पार्श्वि m.). अध्वनीनेन भ्रमेण भयधुः तेन निश्चलौ चरणौ यस्य whose feet could not move owing to the swelling caused by the fatigue of the journey. अध्वनीन from अध्वन्. स्थाणवैः व्रणैः व्यथिताः गुल्फाः (ankles) तेषु बद्धा भूर्जत्वक् येन. स्थाणव due to stakes or posts (from स्थाणु). वातेन (inflammation) खुडानां (ankle-joints) खेदः (pain) तेन खञ्जा जङ्गा (leg) तथा जातः ज्वरः यस्य. 'वातखुडो गतिप्रतिघातलक्षणो

वातव्याधिः' com. Or we may take वातखुड as the name of a disease like rheumatism or gout. The अष्टाङ्गहृदय describes the disease called खुड or वातशोणित as follows:—'प्रायेण सुकुमाराणामञ्जुमणशीलिनाम् । अभिघातादशुद्धेश्च नृणामसृजि दूषिते ॥...आढ्यरोगं खुडं वातबलासं वातशोणितम् । तदाहुर्नामभिस्तत्र पूर्वं पादौ प्रधावति ॥ विशेषाद्यानयानाथैः प्रलम्बौ तस्य लक्षणम् ॥' III. 16. 2, 4-5. पिण्डिका calf of the leg. *जटया (by the twisted fibres of date-palms) जर्जरितं जानु यस्य. शतावरी विदारितः ऊरुः यस्य. शतावरी is a plant otherwise called नारायणी. विदारी दारितः (torn) तनुदुकूलपल्लवः यस्य. विदारी is a plant called in Marathi भुईकोइळा. उत्कटाः (prominent) वंश-विटपानां कण्टकाः तेषां कोटिभिः पाटितं कञ्चुककर्पटं (bodice-cloth) यस्य. फललोभेन आलम्बितानि (held) आनम्राणि ०जालकानि उद्धताः कण्टकाः येषाम् (*adj.* of ०जालकैः). उल्लिखितं (scratched) सुकुमारं करोदरं यस्य. कदर्थिताः (teased, pained) बाहवः यस्य. With the pointed horns of deer they dug up roots &c. for their food and their arms were wearied by the exertions. For कदर्थित, see p. 101. ताम्बूलविरहेण (absence of betel) विरसं (dry) मुखं तेन खण्डितं कोमलं आमलकीफलं येन. Everyone knows how welcome an आमलक fruit is in one's childhood, when one is thirsty. कुशकुसुमानां आहत्या लोहितानां. The flowers of कुश grass struck their eyes, which became red and swollen. श्रयताम्—*gen. sing. of present p. of श्रि 1 P. to swell.* लेपीकृता मनःशिला येन. They applied red arsenic (Marathi मनशीळ) to their swollen eyes. The अष्टाङ्गसंग्रह (उत्तरस्थान chap. 16) prescribes red assenic for swollen eyes 'दाहोपदेहरागाश्रुशोफशान्त्यै विडालकम् । कुर्यात्सर्वत्र पत्रैलामरिचस्वर्णगैरिकैः ॥ 2...मनोहाफलिनीक्षौद्रैः कफे सर्वैस्तु सर्वजे ॥ 3.' कण्टकिनीभिः लताभिः लूनः अलकलेशः (small curls) यस्य. किसलयैः उपपादितं आतपत्रकुल्यं यस्य to whom tender foliage served as an umbrella (against the sun). ०पुटे गृहीतं अम्भः येन. पायेयीकृता मृणालपूलिका येन that made a bundle of the fibrous roots of lotuses their provisions (in their wanderings). For पायेय, see p. 212. ०शिक्ये निहिता नारिकेलकोशस्य कलशी तस्यां कलितं रसालतैलं येन that placed mango oil in a cup made of the outer (hard) covering of cocoanut fruit placed in a loop (शिक्यं) made of the hems (दशा) of their China-made garments. There is another reading ०सरलतैलेन (the oil of pine). कतिपयावशेषाः ०वर्बराः तैः अविरलेन full of deafmutes, hunch-backed persons, dwarfs, deaf men and barbarians, that were helpless through grief and of whom only a few remained. We must read कलमूक (for कलामूक) for which see p. 99. These are usually described as

the attendants and guardians of the ladies of the harem. **वर्बरः** a low person, one not an Aryan. The com. says 'कलामूकः पण्डकाः । एवमादयोऽन्तःपुररक्षिणः वर्बरा एतदेशजाः'. So it takes कलामूक in the sense of 'eunuch.' **आप...लावण्येन**—her grace which covered every thing by its brilliance did not leave her even in misfortune. A person born of a noble family does not forsake his master or friend even in adversity. **प्रति...कायाम्**—the tender (and therefore reddish) shoots of creepers were reflected in her bright complexion. The poet fancies that her body was reddened by the bloody wounds of sorrow (and not by red shoots). **सरसैः** (**किसलयैः**) means 'juicy.' Read पाटली० for पटली०. **०ङ्कुरेण क्षतं तस्मात् क्षरतीति तेन ०क्षारिणा**. Her feet were red with blood from wounds caused by sharp दर्म grass. The poet fancies that it was Alaktaka dye which ladies usually applied to their feet. In the forest they had no अलक्तक; but blood took its place. **अनुसरणं** habit. **कृता छाया यस्य** that was shaded. **विगता छाया यस्य** that had lost its lustre. There is a pun on छाया. **आका...शयानाम्** that surpassed even आकाश in शून्यता (being vacant-minded, being a void). For आकाश and शून्यता, see above (text p. 2 ll. 1-2). **निश्चेतनतया** she was fainting; earth has no intelligence (चैतन्य) in it (it is जड). **मह...म्पदा** she heaved so many sighs that she seemed to be all sighs (i. e. wind). Explain the following clauses similarly. **सन्तापः** heat; grief. **निर...तया**—she had no support (i. e. she had nothing that could keep up her drooping spirits); **आकाश** is also without support; it rests on nothing. **पारिप्लवतया**—she was trembling (through grief); lightning flashes are tremulous. **मुक्तानि मुक्ताः** (pearls) **अंशुकं** (fine silken robes) **रत्नानि** **कुसुमानि** **कनकं** **पत्राभरणानि** (paintings on cheeks &c.) **यया** (with योषितम्). She had no ornaments &c. on her person, as she had escaped from imprisonment and she was in grief. The com. takes मुक्तांशुक as one word 'मुक्ताख्यमंशुकं मालवदेशजमुत्तरीयम्'. The कल्पलता is a mythical plant that was supposed to yield what was desired by its votary. It may also drop down मुक्ता, अंशुक &c. In this case we must take पत्रं as equal to वाहनं (vehicles) and take आभरणं (ornaments) by itself. **महावने**—the woman was in a great forest; कल्पवृक्ष is in the great garden of Indra. The com. takes वन in the sense of जल. Then we may explain that पारिजात, which is one of the कल्पवृक्षs, was produced from the sea (महावन) at the time of the churning. **परमेश्वरस्य** (शिवस्य) उत्तमाङ्गे

पातेन दुर्ललितं अङ्गं यस्याः (with गङ्गाम्) who is insolent by falling &c.; परमेश्वरस्य (of the great king ब्रह्मर्मा, her husband) उत्तमाङ्गपातः तेन दुर्ललितानि अङ्गानि यस्याः (with योषितम्) whose limbs were wayward by the fall of the head of &c. गां गताम्—the Ganges came down to the earth from the matted hair of शिव; the woman was lying on the earth (through grief) or walking on the earth (as she had no vehicle). भगीरथ brought the Ganges from Heaven, which fell on the head of शिव and which thought that by its force it would crush शिव. 'विशाम्यहं हि पातालं स्रोतसा गृह्य शङ्करम्' रामायण बाल० 43. 6. ०पादपल्लवाम्—her feet (पाद) were grey with pollen; the rays of the moon also were grey. Remove the comma after पल्लवाम्. लोकान्तरं—she wished that death might take her away to her deceased husband; the moon also goes to another sphere in the morning. निजजलमोक्षेण कदर्थिता दर्शिता भवलायतयोर्नेत्रयोः शोभा यया her long and white eyes were wearied by shedding tears and became dim. If the water of the Ganges goes very low, then the lotus bed will show its long and white roots (नेत्र). For नेत्र, see pp. 37, 53. Remove the comma after शोभाम्. निमीलिताम् she was languid by the fierce heat of the sun; a कुमुदिनी closes its petals in the sun. दग्ध...दिताम् the woman was disappointed at her wretched state (दशा); the flame of the lamp at dawn is made to fail by the wick (दशा) being burnt. पाण्डु वपुः यस्याः her body was pale; the flame also becomes dimmer and dimmer. पार्श्ववर्तिनां वारणे अमि. योगः तेन रक्ष्यमाणां who was saved by the perseverance of her attendants in dissuading her. पार्श्ववर्ती वारणः तस्य अभियोगात् रक्ष्यमाणां being saved from the attack of an elephant near her (with करिणीम्). महा...न्नाम् the woman had bathed in a lake before she burnt herself in grief; the करिणी plunged in a deep lake. प्रविष्टां ध्याने she was in deep thought. स्थितां मरणे she was resolved on dying. दूरीकृताम् separated from. वि...षा she was exhausted by wandering and was empty of life (as she had resolved on dying). आकुलाम्—her hair was disshevelled; she was absorbed in finding the means of dying. धृत...मीनेन च she had placed her hand on her mouth (in deep thought) and her lips were also silent. मन्थुना=शोकेन. ब्रह्मै...लासैश्च—here and with the following instrumentals we have to supply the word उपकृष्टिताम्. ब्रह्मै...लासैश्च with her kindred and graceful gestures all gone. मुक्तेन...स्मना her ears were bereft (of ornaments) and her spirit was drooping. आरम्भः effort,

undertaking. भग्नेः वरुणैः—because she was a widow. चरणं—her attendants fell at her feet to dissuade her from dying; and points of grass pierced her feet. हृदय—her eye was down-cast; she had enshrined in her heart her husband. दीर्घः केशैः her hair was loose and not tied into a braid. क्षीणेन...पुण्येन—She was so miserable that it seemed that the whole stock of her merit was exhausted. स्वल्पं—she had only a few attendants left; she had not long to live. अलसामुन्मेये she was careless (or lazy) in opening (her eyes). It will be noticed that the author employs pairs of adjectives that are opposed in sense, such as अलसां and दक्षां, कुशां and स्थूलां, निश्चलां and चलिताम्. विच्छिन्नां आशासु broken in hopes (i. e. she had no hope left). रिक्तां सत्त्वेन she was empty of energy or vitality. अध्या...सेन she was full of worry (lit. tenanted by). शून्यां हृदयेन deserted by her heart. आधा...नाम् a receptacle of agonies. अव...नाम् the abode of vicissitudes. अधृतिः want of steadiness. अवसादः langour, fainting. अभियोगः effort. उद्देगः—she was the highest pitch of despondency. पारं—the other side i. e. the highest point of helplessness. उपतापाः sorrows, distress. This is a favourite sentiment with Bāna; compare ‘अहो दुर्निवारता व्यसनोपनिपातानां यदीदृशीमप्याकृतिमनभिभवनीयामात्मीयां कुर्वन्ति । सर्वथा न न कंचन स्पृशन्ति शरीरधर्माणमुपतापाः’ काद० p. 135. सा अवस्था यस्याः सा तदवस्था. कथं...ब्रूये how shall I address this noble lady? Compare the end of the पूर्वभाग for a passage in a similar strain. ‘अतिप्रियोऽसीति पौनरुक्त्यम् &c.’ काद० p. 237. वत्से...प्रणयः—He means that he is a perfect stranger and so cannot use the very affectionate mode of address ‘वत्से,’ which is only appropriate in parents &c. चाटु flattery. She was so young and he was comparatively so aged that there would have been no semblance of truth in calling her ‘मातः.’ आत्म-सम्भावना honouring one’s own self. He would be placing himself on an equality with her by calling her a sister. देवि...लापः—Only her attendants can call her ‘your Majesty’; I am not one of them. अस्फुटम् not clear, very general (mode of address). उपासिका a lay female votary of बुद्ध as distinguished from a Bhikshuni. An उपासक is one that reveres the रत्नत्रय viz. बुद्ध, धर्म and सङ्घ and observes the first five शील for which see p. 223. मनोरथः—to call her ‘उपासिका,’ without knowing whether she is one already, would be only expressing my desire that she should be a follower of बुद्ध. मृत्यु...गमः accepting the position of a servant of hers (which I am not). इतर...चितम् suitable to ordinary women

(and not to one so exalted as she seemed to be). अव...प्रियम्—to address her as 'longlived one' would be distasteful to her in her present condition (when she wanted to die). कल्या...रुद्धम्—to address her as 'fortunate one' would be opposed to her present state (when she was a widow). अमुनिमतम्—that mode of address is not approved of by ascetics. बाले...येतम् to call her a girl would be disrespectful to her. जरारोपणम् attributing old age (which does not exist in her). आर्या is a suitable term for an elderly lady. फलविपरीतम् opposed to the result which she is experiencing. सर्वसाधारणम् common to all ladies (high or low). अनभिजातम् not well-bred, rude. मा...शोभते—as long as the cause of grief is not removed, so long one cannot ask her not to weep. समा...श्रित्य If I were to say 'be comforted', what is that on which she is to rely for consolation? स्वागतम्—these words are addressed to anybody and are very formal. यातयामम्—stale. 'जीर्णं च परिमुक्तं च यातयाममिदं द्रवम्' अम० ('याताः यामाः क्षपांशाः अस्य' क्षीर०). सुख...ते 'are you well or happy?' मिथ्या—because her very surroundings indicate that she is not. स्त्रेण—see p. 35. आर्यायाः इव रूपं यस्याः who had the appearance of a venerable lady. कर्ति...शारं variegated with partially grey hair. अतिक्रुपणैः very pathetic. Connect हृदयं with दहन्ती. प्रतिपन्ना (accepted) परदुःखस्य क्षपणं तस्य दीक्षा तस्यां दक्षाः skilful (or assiduous) in their vow taken by them of removing the sorrows of others. सौगताः=बौद्धाः. करुणा...गृहं—a lady is honoured and made much of in her father's house. So is करुणा in the teaching (शासन) of बुद्ध. करुणा and मैत्री are two out of the four *Appamāññas* (अप्यमञ्जा), the other two being मुदिता and उपेक्षा. सज्जनता जैनी—the saints that follow जिन (i. e. बुद्ध). 'समन्तभद्रो भगवान् मारजिह्लोकजिज्जिनः' अम०. पर...मुनीनाम् it is the duty of *munis* to strive to attain the next world. C and T translate 'the religion of the Munis is a means to attain the next world.' This is not correct. The argument is:—प्राणरक्षण is the highest पुण्य, पुण्य leads to परलोक and परलोकसाधन is the धर्म laid down for मुनिस. You, being a मुनि, must therefore save the life of our mistress. विप...भूताः overwhelmed by misfortunes. आर्तं वचः येषाम् those whose words are distressed (i. e. convey the distress they are in). सिद्धक्षेत्र is the land of the सिद्धs i. e. those that have attained wonderful powers (such as the eight सिद्धs, अणिमा, लघिमा &c.). The idea is:—those that are distressed will find that good men are their land of promise and that

the good will remove their distress. The construction is यत् इयं नः स्वामिनी...अग्निं प्रविशति...आर्योऽपि तावत् व्यापारयतु वाणीमस्याम्. पितुः refers to प्रभाकरवर्धन. भर्तुः refers to her husband ग्रहवर्मा. प्रवासेन by the journey (of हर्ष). The reading of B supplies a gap. The text does not refer to her mother nor to राज्यवर्धन. निरवलम्बना without support. नीचाराति refers to the king of Malva who killed ग्रहवर्मा. प्रकृतिमनस्विनी spirited by nature. कदर्थितं सौकुमार्यं यस्याः. उपर्युपरि व्यसनैः by calamities (befalling her) one after another. निवा...जनम् not minding her elders that dissuade her and whom she never disobeyed before even in dream. अस्त्र...स्वपि whose requests were not violated even in play. अविद्यमानं शरणं यस्य helpless. यथा...स्याः शोकः from what you say (I gather that) her sorrow is beyond the reach of my words. पुण्यः आशयः (अभिप्रायः) यस्याः whose thoughts are holy. उपरिष्टात् afterwards (after that moment). अभ्यर्थना request. दुःखमेव अन्धकारपटलं तस्य भिदुरैः capable of piercing &c. सौ...दर्शनैः by the sayings of बुद्ध and his own illustrated by examples. स्वकैः सुभाषितैः. दर्शितानि निदर्शनानि येषु. नाना...कौशलैः by his eloquent words weighty with various texts. कुशलं (पुण्यं) शीलं यस्याः. प्रबो...यिष्यति will place her on the path of enlightenment. अशरणानां कृपणानां (distressed) बहुयुवतीनां मरणं यस्मिन्.

P. 133 l. 27—P. 135 l. 26 अथ...संभ्रमम्. भिक्षोरिदं भैक्षवम् (भाषितम्). निम्नीकृतं मनः यस्य—whose mind was depressed (by sorrow). सर्वैः आकारैः संवदति इति तया. सर्वा...सन्देहः whose doubts were dispelled by the very condition (of that woman) that agreed in all features with (that of his sister). भ्रमणः a Buddhist ascetic. निष्कारणवैरिभिः goes with भागधेयैः. यदि...यामः if we can honour her somehow while she is alive i. e. if we can reach the place and find her alive. तेन शाक्यपुत्रीयेण refers to the pupil of दिवाकर० who had seen राज्यश्री. प्रदिश्यमानं वर्त्म यस्य. पद्मयामेव—connect with प्रावर्तत (started). तं...पिबन्निव as if drinking the distance by his rapid steps. मुमूर्षोः (from the desiderative base of मृ) desirous of dying. Read धारयसि. The root in धरणी is the same as in धारयसि. If the earth is धरणी (supporter), it must support even राज्यश्री. प्रभाकरवर्धन was धरणीनाथ. His daughter therefore is the daughter of the earth. पुष्पभूति was the ancestor of हर्ष. See p. 1 (text, 4th उच्छ्वास). मुखरवंश्य refers to ग्रहवर्मा, husband of राज्यश्री. विवि...धुराम् overwhelmed with various agonies (आधिः). न विबोधयसि why dost thou not

enlighten (also why dost thou not bring to consciousness)? भक्त...सुप्तोऽसि thou art asleep when your devotees are suffering torments. पुष्प...पातिन् partial to the house of पुष्प०. राजधर्म was always associated with पुष्पमूर्ति's line. The foremost duty of a king is to protect. The com. says 'राजधर्मो बुद्धः' पतङ्गः the sun. चारित्र is called ungrateful चण्डाल, because it does not help राज्यश्री, though she guarded it jealously. Many women are described as rising superior to all difficulties by their चारित्र (chastity). कि...लक्षणे: what have her auspicious marks settled for her? The idea is:—is this the end that the auspicious marks on her body indicated would be hers? प्रतापशील was an *alias* of प्रभाकरवर्धन (see p. 1 text). निष्ठुरः...भावः the world of the dead is cruel. संवादय declare. नितान्तनिःशुक extremely cruel. श्वाकः=चण्डालः. सकामोऽसि thou hast secured thy desire. गान्धारि—This (गान्धारी) and the following are the names of the attendants of राज्यश्री, who are making ready to kill themselves along with their mistress. गृही...पाशः this creeper has already been taken by me. The idea is:—take another creeper for using it as a halter to kill yourself. पिशाचि—She is called पिशाची because पिशाचs are supposed to dwell on boughs. हंसि...ङ्गम् why do you still beat your head? The idea is there will be an end of grief soon. So don't beat your head now. मुक्तगळं=मुक्तकण्ठम्. दूरी...सार्धः your friends are going far off i. e. they are all going to a land whence there is no return and where you and they may never meet. शवशिविरे in this camp of corpses (after the women have killed themselves). शवरिके—this is addressed to some *Bhil* woman of the forest who befriended them. तनूनपाति in fire. त्वमपि—there is a question here and in मातर्मातङ्गिके &c. वत्स्य...नगरे how will you dwell in the city of the dead which is hateful? विरा...सायेन you are illumined (i. e. made famous) by your resolve to sacrifice your life in the princess' misfortune. भृगु...मित्रे who know your lot viz. preparing to fall from a precipice. For भृङ्गार see p. 117. वीजय fan. Separate नमति इन्दीवरिका. देहि...काशम् give me room to go round the fire. कुरवककोरकैः (buds of कु०) आवृताम् (filled with). Remove the line after गृहाण. चामरं...कण्ठे Oh! chowrie-bearer! again hold the chowrie to the neck. This hardly makes any sense. So we must read चरमं for चामरम् the meaning being 'clasp me by the neck for the last time.' मर्ष...इसितानि you must forgive my unchecked laughs due to

jests. अग्रामी...गिणि that lovest virtues not found among villagers (*i. e.* noble). अन्तरं room. आपृच्छते bids farewell. नाटक...धारी who managed dramatic performances for you. पश्चिमः last. कतिकृत्वः how many times? निर्माण...ज्ञः generally all creation comes to this (*i. e.* all created beings have to suffer these reverses of fortune). धीरयसि किम् why do you comfort (or encourage) me still? केय...नानाम् what has (my present) condition to do with consolations (*i. e.* I am past all consoling words). कृताः...रोधाः I have disregarded the wooing (of my mind) by my loving friends by falling at my feet. पृष्ठतः कृ— to turn the back towards, leave behind, disregard. ग्रहिणि— you who are persistent (in dissuading me by holding my feet). 'निर्बन्धोपरागार्कादयो ग्रहाः' अम०. महत्तरिका—chamberlain. दृष्टासि I have seen you (*i. e.* I am at least fortunate enough to have seen you when departing this life). कर्मणां विपाकाः the fruit or reward of actions. आर्यचरणानाम्—she probably refers to हर्ष her elder brother. परः...प्रणामः this is my last salutation at the time of departing to the next world. 'हलहलकः उत्कण्ठा' com. It seems to be a Des'ya word. It will be perceived that here there is a change from grief to joy, which suggests the coming of Harsha, according to the common belief of Sanskrit poets expressed in the words 'आवेदयन्ति प्रत्यासन्नमानन्दमग्रजातानि शुभानि निमित्तानि'. उच्चं रोमाञ्चं मुञ्चन्तीति ०मुञ्चि. किमङ्गीकृत्य relying upon what? वामेन—the throbbing of the left eye in the case of women is a good omen. वृथा विरमसि in vain dost thou stop or stay. रम् 1 A when preceded by वि, आ and परि takes the परस्मैपद only. 'व्याङ्गपरिम्यो रमः' पा. 1. 3. 82. क्षीरिणि वृक्षे on a milky tree (like the figtree, or उदुम्बर &c.). The crow sitting on milky trees was a good omen. Note 'सुस्निग्धपत्रपल्लवकुसुमफलानम्रसुरभिधुरेषु । सक्षीराव्रणसुस्थितमनोज्ञवृक्षेषु चार्थकरः ॥' बृह० १५. ३३; see also १५. १६ and १. हेषितम् neighing. उत्तरतः to the north. आर्यस्य = हर्षस्य. उपससर्प— supply हर्षः.

P. 135 l. 27—P. 136 l. 25 अथ तेन...भुवमिति. भ्रातुः is to be connected with हस्तसंस्पर्शेन (1. 31). प्रकोष्ठ...क्षरता (the touch of his hand) that as if dropped a flood of juice capable of restoring life from the herbs tied on his forearm. हर्ष had on his forearm some herbs by way of amulets. His touch revived राज्यश्री; the poet fancies that it was the juice of those herbs that revived her. वमते...भावम् (touch) that as if emitted the in conceivable power of the jewels in his bracelet. It was believed

that various drugs and jewels had mysterious powers; compare 'लौकिकानामपि मणिमन्त्रीषधिप्रभृतीनां देशकालनिमित्तवैचित्र्यवशाच्छक्तयो विरुद्धाने-
ककार्यविषया दृश्यन्ते।' शाङ्करभाष्य on वेदान्तसूत्र II. 1. 27. 'आवापकः
पारिहार्यः कटको वल्लयोऽस्त्रियाम्' अम०. अमृत...द्विरता—his bright nails
resembled the moon's rays, which shower nectar (i. e. a sensa-
tion of coolness and pleasure). चन्द्रोदयेन च्युतः शिशिरः शीकरः
यस्मात्. समुन्मिलील opened her eyes. असम्भाषितं आगमनं यस्य whose
arrival was not thought to be possible. स्वप्ने दृष्टं दर्शनं यस्य. तत्काले
(हर्षस्य) आविर्भावः तेन निर्भरः तेन which was full on account of his
sudden appearance. अभिभूतः सर्वात्मा येन. Connect सम्भारेण with
उत्सृजन्तीं वारि. स्थूलः प्रवाहः यस्य (adj. of वारि). नदी...वारि—she
shed such floods of tears from her two eyes that there seemed
to be two river channels (प्रणालः) at their mouth let loose. A
river at its mouth is very full. मन्युना goes with आत्मा. समुद्भूतः
भगिनीस्नेहसद्भावः तस्य भारः तेन भावितः मन्युः यस्य whose sorrow became
manifested by the great feeling of affection for his sister that
swept over him. करेण स्थगितं (covered) मुखं यस्याः. अग्रजः elder brother.
विश्रम्य...तव्यम् stop and then weep again (after some time).
चिरसम्भावितः अनेकदुःखनिवहः तस्य निर्वहणं तेन बाष्पोत्पीडः तेन पीड्यमानः
कण्ठभागः यस्याः whose throat was choked by a flood of tears
due to the completion (निर्वहणं) of the numerous griefs
that she had suffered for a long time. काहलेन resembling
that of a drum (काहलं). आक्षिप्य being led away. तथा in
that way i. e. by the incidents that had happened. मुहूर्त...
वाह्य having allowed some time to pass. नि...नीतं brought
by his pupil who was informed by a secret sign. चिरप्रवृत्तं
अश्रुजलजालं यस्मिन्. Her eyes red with weeping resembled a red
lotus. If we read जातं for जालं then the meaning is 'her eye
red with weeping was like a red lotus sprung from the water
of her long continued flow of tears.' पुनरानीतं नेत्राग्निः यस्याः.
प्रति...म्भसि whose eyes again filled with tears by the shock of
hearing that he was familiar with her husband. उद्धातः allu-
sion; blow. प्रयत्नेन रक्षितः आगत...सम्भारः तेन भज्यमानं धैर्यं तेन आर्द्रं
लोचने यस्य whose eyes moistened because his serenity was broken
by the flood of rising tears that he checked with effort. परावृत्त
turned aside. कल्याणराशे—this is addressed to हर्ष.

P. 136 l. 26—P. 137 l. 27 अथ भूपति...मन्दाकिनीम्. अनु
...चारम् obeying the observances of the world. तस्यां=भूमौ.
आहितं अवधानं येन attentively. परवतीं शुचा beside herself through
grief. पतिपिण्डे प्रदर्शितः प्रयत्नः तेन प्रतिपन्नं अभ्यवहारकरणं यया who con-

sented to take food when Harsha had made efforts to offer oblations to her deceased husband i. e. she ate when she saw that Pindas had been offered to her husband. बन्धनात् प्रभृति—she had been imprisoned in Kanoj by the king of Malva that killed her husband (text p. 41). विस्तरतः—connect with सर्व-मशृणोत्. °सम्भ्रमं—is governed by अशृणोत्. गौडसंभ्रमम् the tumult of the Gauda king. What this was is not clear. The order in which the events are arranged here shows that the गौड king caused some tumult in Kanoj before राज्यवर्धन was treacherously murdered by him. But we know that the king of Malva took कान्यकुब्ज by killing महबर्मा. If we read संभ्रमगुप्तिः, the sense is not much improved. But if we read °सम्भ्रमे, then the meaning is:—‘he heard how his sister was sent away from Kanoj out of her prison by a noble named गुप्त at the time of the tumult caused by the गौड king.’ With this reading it is easy to say that the tumult refers to the treachery of the Gauda king against राज्यवर्धन whose death राज्यश्री naturally heard after escaping from imprisonment. निराकरणम् despising, giving up. पराहता struck down, faint. उपक्रमणं undertaking, commencement. यावत् up to. विविक्तभुवि in a lonely spot. लेशतः little by little. अयं refers to ताराराजः (the moon). परिभूय... भार्याः—the moon has 27 wives, the नक्षत्रs. यौ...तारेण तरलतराः very brilliant by the advent of youth (adj. of भार्याः). रजनी... पूरः the ear-ornament of night. पुरुहूतः इन्द्रः तस्ये पुराधाः (family priest) तस्य. धिषणस्य—‘बृहस्पतिः सुराचार्यो गीष्पतिर्धिषणो गुरुः’ अम०. पुरन्ध्री matron. पत्नीयन्—पत्नीं आत्मनः इच्छन्—Wishing to make her his wife. पत्नीयति is a denominative verb from पत्नी, according to ‘सुप आत्मनः क्यच्’ पा. 3. 1. 8. अतितरलः extremely fickle. तारा—for her seduction by the moon, see p. 60. चकितचकोरस्य इव लोचने यस्याः. अतिकामया whose love for him was excessive. सर्वाकारैः अभिरामया charming in every gesture. सर्व...गौरवात् out of respect for the words of all the gods. अविद्यमानानि इन्धनानि यथा स्युः (अव्ययी०). वरारोहा a beautiful woman (वरः आरोहः यस्याः). ‘श्रोण्यामप्यारोहो वरस्त्रियाः’ अम०. शै...मानः rising from the mountain in the east. ‘अस्तस्तु चरमक्ष्माभृदुदयः पूर्वपर्वतः।’ अम०. We often have the word उदयशैल as in ‘उदयशैलो मित्रमण्डलस्य’ काद०. बारुणालयस्य—सागरस्य. सस्मरः=समदनः. स्मेरं गण्डस्थलं यस्य the cheek of which was dimpled with a smile. Sanskrit poets compare the cheeks of beautiful women with the moon. Compare मृच्छकटिक I. 57. ‘उदयति हि शशाङ्कः कामिनीगण्डपाण्डुः.’ सस्मार मुखस्य—the geni-

tive is used in accordance with the सूत्र 'अधीगर्थदयेशां कर्मणि' explained above. स्वःस्थोऽप्यस्वस्थः—स्वःस्व means 'being in the heavens' and स्वस्थ which resembles स्वःस्व in sound means 'at ease'. 'स्वरव्ययं स्वर्गनाक &c.' अम०. स्ववीयसः qualifies ०विन्दून्. पीतः ०प्रवाहः तेन धवला तारा (pupil) यस्य. आचेमुः मुक्ताशुक्तयः pearl oysters drank them. विषमुचाम् = सर्पाणाम्. तैः मुक्ताफलैः—तारागण is seen in the sky and not in पाताल. But the pearls were like stars and being taken to पाताल made the latter look like the sky. एकावली a necklace with a single string of pearls. The moon is said to be the lord of plants also. 'ओषधीशो निशापतिः' अम०. हिममेव अमृतं तस्मात्सम्भवः यस्याः सा ०सम्भवा तस्याः भावः ०वत्वं. Or we may dissolve as 'हिमं च अमृतं च ताभ्यां &c'. The moon is cool and has also nectar in it. पर्यधत्त wore. नागार्जुनो नाम मिश्रुः—नागार्जुन is a famous name among the Buddhists. The राजतरङ्गिणी (I. 172-173) refers to him as a king that lived 150 years after Buddha. In the बृहत्कथामञ्जरी (XIV. 392-407) he is represented as an adept in रसायनविद्या and as the minister of a king called चिरायु. The कथासरित्सागर tells us that he was a बोधिसत्त्व. त्रिसमुद्राधिपतये—i. e. the lord of the Deccan, the peninsula of India, with seas to the east, south and west. C and T think that सातवाहन ruled over जम्बुद्वीप, प्लक्षद्वीप and शाल्मलिद्वीप. But that is not correct. The kings of the Deccan were represented as lords of the three oceans, while universal kings were represented to be lords of the four oceans. Compare 'चतुरम्भोधिभोगभूतिः' (text p. 60 l. 16 above) and the words 'देवस्य चतुःसमुद्राधिपतेः...हर्षस्य' in the 2nd उच्छ्वास; and the words 'त्रिसमुद्रतोयपीतवाहनस्य' applied to king 'सातकणि' (शातकर्णि) in the Nasik Inscription (No. 2); vide Bombay Gazetteer vol. 16 p. 550. King सातकणि is there styled 'सातवाहनकुल्यसपतिठापनकरस.' सातवाहन is the name of a family of kings of whom many were named शातकर्णि. यद्यपि...चारः although entertaining persons like you by gifts seems to be an insult. ओषधिबुद्ध्या looking upon it as a medicine. सर्व...प्रवृत्तेन who has set about to protect all beings. रक्षणीयं शरीरं यस्य. विष...क्षया with the object of protection against poison. अभ्याशे समीपे वर्तते इति ०वर्ती तस्य.

P. 137 l. 28—P. 138 l. 25 उन्मुच्य...कर्तव्यानामिति. उन्मुच्यमानायाः while it was being untied. लब्धः अवकाशः येन that found their opportunity (of illuminating the world). विशदं (brilliant) महः (तेजः) यस्य. युगपत्—all the quarters were simultaneously rendered bright. मुकुलि...तरुभिः the trees as if bloss-

somed forth from their very roots, longing for their budding brides—the creepers. The idea is that the splendour of the एकावली was the same that would be seen if trees blossomed forth even from their roots. In this and the following clauses the author tries to convey the effect of the whiteness and brilliance produced by the unveiling of the bright necklace of pearls. अभि...सूयैः—As the rays of the एकावली spread all round, it seemed as if हंसः (that have white wings) were flying for lotus fibres. भर—by the very weight of the केतकी flowers, the pollen was scattered about. गर्भभेदेन सूचितः सूक्ष्मसञ्चयः तेन शुचिभिः bright with the numerous pointed leaves made manifest by the opening of the inside (of the bud, that was at one time closed). The केतकी flower is pale-white and bright. We should read उद्गलित for उद्गलित. उद्...दिनीभिः the night lotuses seemed to wake up, bristling with their opening petals. 'दन्तुरस्तूततरदे तथोन्नतनते त्रिषु' मे०. There is a suggestion. The petals of (white) कुमुदः resemble the teeth. When a handsome woman gets up from sleep and yawns, her gleaming teeth are seen. सितदशनानां अंशवः तेषां माला तस्याः आलोकेन लिप्यमानं वनं यथा स्यात् तथा. प्रहसितमिव—smiles and laughs are white. The teeth of वनदेवताः would send forth rays. काश flowers are white. शिथिलितः कुसुमकोशः तस्य केसराणां अट्टहासेन निरङ्कुशं यथा स्यात् तथा they bloomed forth smiling without restraint with the filaments of their loosened buds. चमरी deer have white tails. बालाः (hair) पल्लव इव तस्य परिवेशेन (circle) श्लेतायमानैः. स्फायमानाः (swelling) फेनिलाः (foamy) तरलतराः तरङ्गाः (ripples) तान् उद्गिरति इति ०द्वारी तेन. Foam is white. The light of the full moon resembled the light of the एकावली and the pearls resembled stars (which pearls are fancied to be अपरत्तारागण). ०चक्रेण आक्रान्ताः ककुभः येन. दावानलधूलिना धूसरितः दिगन्तः येन. The idea is:—the quarters were obscured by the ashes of the forest fires; but if water were poured over, then the bright day would shine forth. The एकावली was like the fair faces of the women (राजश्री and her attendants) that were washed after being tear-bedewed. मांसलैः thick. आकुली...चक्षुः again and again opening and closing his eye that was overpowered by the rays &c. सर्वो...रणी filling all the quarters (with संहतिम्); fulfilling all desires (with एकावलीम्). पङ्क्ति...हतिम्—the row of pearls resembled the spray from the trunks of दिग्गजाः, when it is collected in a row (पङ्क्तिः). धनमुक्ताम् (धनाः मुक्ताः यस्याम्) having pearls thickly arranged; (धनेन

somed forth from their very roots, longing for their budding brides—the creepers. The idea is that the splendour of the एकावली was the same that would be seen if trees blossomed forth even from their roots. In this and the following clauses the author tries to convey the effect of the whiteness and brilliance produced by the unveiling of the bright necklace of pearls. अभि...सूयैः—As the rays of the एकावली spread all round, it seemed as if हंसः (that have white wings) were flying for lotus fibres. भर—by the very weight of the केतकी flowers, the pollen was scattered about. गर्भभेदेन सूचितः सूचीसन्नयः तेन शुचिभिः bright with the numerous pointed leaves made manifest by the opening of the inside (of the bud, that was at one time closed). The केतकी flower is pale-white and bright. We should read उद्गलित for उद्गलित. उद्...दिनीभिः the night lotuses seemed to wake up, bristling with their opening petals. 'दम्बुरस्तूत्रतरदे तथोन्नतनते त्रिषु' मे०. There is a suggestion. The petals of (white) कुमुदs resemble the teeth. When a handsome woman gets up from sleep and yawns, her gleaming teeth are seen. सितदशनानां अंशवः तेषां माला तस्याः आलोकेन लिप्यमानं वनं यथा स्यात् तथा. प्रहसितमिव—smiles and laughs are white. The teeth of वनदेवताs would send forth rays. काश flowers are white. शिथिलितः कुसुमकोशः तस्य केसराणां अट्टहासेन निरङ्कुशं यथा स्यात् तथा they bloomed forth smiling without restraint with the filaments of their loosened buds. चमरी deer have white tails. बालाः (hair) पल्लव इव तस्य परिवेशेन (circle) श्वेतायमानैः स्फायमानाः (swelling) फेनिलाः (foamy) तरलतराः तरङ्गाः (ripples) तान् उद्गिरति इति ०द्वारी तेन. Foam is white. The light of the full moon resembled the light of the एकावली and the pearls resembled stars (which pearls are fancied to be अपरत्तारागण). ०चक्रेण आक्रान्ताः ककुभः येन. दावानलधूलिना धूसरितः दिगन्तः येन. The idea is:—the quarters were obscured by the ashes of the forest fires; but if water were poured over, then the bright day would shine forth. The एकावली was like the fair faces of the women (राजश्री and her attendants) that were washed after being tear-bedewed. मांसलैः thick. आकुली...चक्षुः again and again opening and closing his eye that was overpowered by the rays &c. सर्वा...रणी filling all the quarters (with संहतिम्); fulfilling all desires (with एकावलीम्). पङ्क्ति...हतिम्—the row of pearls resembled the spray from the trunks of दिग्गजs, when it is collected in a row (पङ्क्ति). धनमुक्ताम् (धनाः मुक्ताः यस्याम्) having pearls thickly arranged; (धनेन

मुक्ताम्) free from cloud (with ज्योत्स्नाम्). लेखीकृताम् turned into a streak. The necklace was like autumnal moonlight. प्र...चिह्नम् (प्रकटं पदचिह्नं यस्याम्) which is clearly marked by the central jewel (with एकावली); which is marked with clear foot-prints. सञ्चारणवीथी road for moving about. The pearls looked like the stars of the Great Bear. Only the latter change their position in the sky from evening to morning. हस्तमुक्ताम् which fell from the hand (because of the round and glossy pearls); that were without हस्त, a constellation (with सप्तर्षि). अभिभूतः भूषणानां (कौस्तुभादीनां) भूतेः प्रभावः यया (एकावली) that cast into the shade the powerful magnificence of the ornaments in the whole world; अभिभूतः भूषणस्य (शिवस्य) भूतेः (ashes) प्रभावः यया that surpassed the glory of the ashes of शिव who is the ornament of the whole world. ऐशानी belonging to ईशान (i. e. शिव). शिव placed the digit of the moon on his head. 'ईश्वरः सर्व ईशानः' अम०. श्वल...हीताम् possessed of the quality of whiteness (with कान्तिम्); possessed of whiteness and thread (with एकावली). क्षीरसागर is white. The एकावली was as if the whiteness of क्षीरसागर come out of it. महीभृतः राजानः पर्वताश्च. The Ganges goes round several mountains. The एकावली had passed through the hands of many kings. The Ganges purifies a man and prevents his falling into hell (दुर्गति). The एकावली would remove poverty. अनवरतं स्फुरिताः तरलस्य (मध्यमणेः) अंशुकाः यस्याम् (with एकावली); अनवरतं स्फुरितं तरलं (moving) अंशुकं (fine silk cloth) यस्याः (with पताका). A banner is carried in front (पुरस्सर) and its cloth is waving. महे...गमस्य of the approach (आगमः) of the position of a great emperor. एकावली announced like a पताका the great position that हर्ष was to occupy. A banner also indicates the existence of (a temple of) शिव (महेश्वर). घनसारवत् शुक्लम् white like camphor (with एकावली). दन्तपङ्क्ति also is घन (thickset), strong and white; or it is white like camphor. ईश्वर is हर्ष who sat facing (अभिमुख) the necklace. ईश्वर means शिव also. Or a king (ईश्वर) when favourable (अभिमुख) smiles on the man with whom he is pleased. वर = श्रेष्ठ (with एकावली). वरः a bridegroom. The garland at the time of स्वयंवर gratifies the desire of the bridegroom when thrown round his neck. The एकावली fulfilled the highest ambitions and was white like flowers (स्रज्). The world-bride as if chose हर्ष as the bridegroom by the garland-necklace. निज...लक्ष्याम्—the necklace could not be gazed at being surrounded by its own (dazzling) rays.

A laughing woman may cover her face with her own hands (निजकर) and then it would be difficult to see her smile. एकावली is fancied to be the smile (both being white) of the earth indicating its love for (हर्ष). विहमलिका gentle laughter. For चक्षुराग, see p. 149. The reading सुधायाः is not so good. सुधा is white. अक्षमाला rosary. It is राजधर्म to be absorbed in मन्त्र (state policy), कोष (treasury) and साधन (army); one who takes a rosary (i. e. becomes an ascetic) is intent upon mastering the numerous *Mantras* (hymns or spells). स...भूतां that (एकावली) was an ornament of the ocean (the pearls of it being found in the ocean). स...भूतां which was ornamented with the seal (of कुबेर). संख्या...काम् which was as if the board or fillet engraved with the calculations of the treasures of कुबेर. Each pearl of the necklace resembled a figure drawn in calculation. कुबेर is the lord of riches and treasures. बन्धुर high, raised 'बन्धुरं तूत्रतानतम्' अम०. के...त्मनोऽपि who are we even to control our own selves? The idea is that he is not master even of his own self, that his soul has come to belong to the ascetic. किमुत...नस्य वा much more therefore have I no control in accepting or rejecting (the necklace). परवन्तः in the hands of others. अत्र...कर्तव्यानाम् you may do what you like with this (body). कामचारः acting according to one's will.

P. 138 l. 26—P. 140 l. 12 समतिक्रान्ते...व्यरंसीत्. लब्धः विश्रम्भः दया who took courage. उपांशु *adv.* in a whisper. शुचा...विनयम् the unbearableness of her sorrows impels her and lessens her modesty, being ordered by wretched fate. हतदैवेन दत्तः आदेशः यस्यै (with असह्यता). This passage is corrupt. Some MSS read व्यापारयति, which is a good reading; others read व्याहारयति (makes her speak). Another reading is हतदैवदत्ता च दशा, which is better than the text. अवलम्बनं support; compare मनु० 9. 3. 'पिता रक्षति कौमारे भर्ता रक्षति यौवने । रक्षन्ति सविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥'; there is a similar passage in अनुशासनपर्व 20. 21. दुः...मानं serving as fuel to the fire of sorrow. प्राणित...केवलम् to continue to live is sheer immodesty. For शालीन, see p. 28. प्रतिहतः frustrated. काषा...दया by being allowed to assume the red robe. पर्यायः synonym. आक्षेपः epilepsy 'आक्षेपस्यापसारस्य' com. This is not the usual meaning of the word. तारुण्यं तमसः (sorrow) is the youth of darkness. Darkness reigns supreme when a person gives himself up to sorrows. विशेषणं विषय it is a kind of poison. Or the meaning may be 'sorrow is an epithet of poison.' अनन्तकः...यकः

it is the lord of the city of the dead, but without यम. अविद्यमानः अन्तकः यस्मिन्. यम is the lord of प्रेतनगर. The विरोध is got over by taking अनन्तक in the sense of 'never-ending'. अविद्यमानः अन्तः यस्य. For क, see p. 68. प्रेत...नायकः also means 'that leads to प्रेतनगर' i. e. that kills a man. Explain the following विरोध in a similar way. अनिर्वृतिः धर्मः यस्य the characteristic of which is that it is not extinguished. But fire can be extinguished. So अ...धर्मः means 'the characteristic of which is that there is no happiness in it.' अक्षयः not consumption. But राज्यक्षमन् is the same as consumption (क्षयः). So अक्षयः means 'endless'. अ...निवासः who is not the abode of लक्ष्मी; which is the abode of distress. लक्ष्मी dwells on the chest of विष्णु (जनार्दन); शोक is जनार्दन i. e. torments people (जनानर्दयतीति). अपु...त्तः that is not working for पुण्य; that is due to one's sins (in former lives). A Jaina mendicant (क्षपणकः) takes to the order of mendicancy for storing merit. क्षपणक also means 'that destroys' (life). अ...धः in which there is no waking up; in which there is no discrimination (in the mind). After sleep, one gets up. निद्राप्रकारः also means '(sorrow) that scatters about i. e. destroys sleep.' अन...धर्मा the characteristic of which is to be active (not dull or dazed); which resembles fire (अनलस-धर्मा and अनल-सधर्मा). In सन्निपातज्वर a man becomes अलस. For सन्निपात see p. 80. सन्निपात also means 'that pulls down people.' धर्म becomes धर्मन् at the end of a बहुव्रीहि when preceded by a single word 'धर्मादनिचूकेवलात्' पा. 5. 4. 124. अ...चरः that is not in the company of शिव; that is ever associated with evil. विनायकः = गणेशः. Pictures of शिव are generally represented as having गणेश on his lap. विनायक also means 'an obstacle,' or 'one that leads a man astray.' 'विनायकस्तु हेरम्बे ताक्ष्ये विघ्ने जिने गुरौ'. Compare 'अशिवमूर्तयो महाविनायकाधिष्ठिताः' काद० p. 287. There is another meaning also. A Jaina (i. e. sight of a जैन) is associated with evil; compare text p. 20 'अभिमुखमाजगाम...नम्राटकः.' अ...वितः not attended upon by mercury; not resorted to by wise men. ग्रहवर्गः the group of planets; a number of eclipses or ghosts. 'निर्वन्धोपरागार्कादयो ग्रहाः' अम०. अ...समुत्थः not caused by योग; springing from bad luck or evil conjunctions of stars. For योग, see above p. 204. ज्योतिःप्रकारः a kind of light (i. e. highest knowledge); a kind of fire. Higher knowledge (about ब्रह्म) cannot be had without योग (चित्तवृत्तिनिरोध). खेहा...कोपः it is a delirium due to खेह (affection, oil). वायु is one of the three humours and प्रकोप

means its excess. Oil is prescribed against वायुप्रकोप as an outward application; so in स्नेहात्...पः there is a विरोध, which is removed by taking स्नेह to mean affection. मानसात् from the मानस lake; from the mind. There can be no fire in the lake. आर्द्रभावात् from moisture; from tender feelings. रजःक्षोभः agitation of passion; scattering of dust. Dust is laid, not scattered by moisture. रसात् out of juice (or fluid); out of affection. अभिशोषः dryness (of mouth); that makes a man wither. रागात् out of affection; out of redness. कालपरिणामः that ends in death; that is transformed into darkness. Out of redness one cannot make a dark thing. तदस्या०—The construction is तत् (तस्मात्) अस्य (शोकस्य)...विदुषामपि हृदयानि न अलं सोढुं आपातं...किमुत अबलानां हृदयम्. Read अजस्रासन्नाविणः (that makes one shed tears continuously, that makes blood to ooze forth continually). हृदयमहाव्रणस्य—शोक is a great wound of the heart. Blood comes out from a wound. बहुलाः दोषाः अन्धकारः इव तेन लब्धः प्रवेशप्रसरः येन—sorrow enters the heart that is labouring under the darkness of many faults and robs the man of his life. A robber also enters in the darkness of night. बहुलस्य (कृष्णपक्षस्य) दोषा (रात्रिः) तस्याः अन्धकारे लब्धः प्रवेशप्रसरः येन. शून्यताहेतोः which is the cause of the mind being vacant; that causes depopulation. महाभूतग्रामः (प्राणिसमूहः) तस्य घातकः तस्य—sorrow kills many beings. महान्ति भूतानि यस्मिन् स महाभूतः ग्रामः (village) &c. One who destroys a village causes depopulation. महाभूतानि पृथिन्यसेजोवाय्वाकाशानि तेषां ग्रामः &c. If the five elements are destroyed nothing will be left. सकल...दक्षः expert in exhausting the whole body; expert in destroying all in battles. दोष...वर्तिनः pre-eminent among faults; a bad emperor. कार्श्यम् emaciation. श्वासः sighing, hard breathing. प्रलापः lamentation; delirium. उपद्रवः affliction; bad supervenient symptoms. असद्ग्रहस्य an evil planet; which is persistence in a bad thing. सकल...केतोः which indicates the destruction of the whole world; which is fire in destroying &c. शोक is a fire (धूमः केतुः चिह्नं यस्य). 'अभ्युत्पातौ धूमकेतू' अम०. जीवि० applies to both शोक and वज्र in the same sense. अक्ष्णरुचिः न क्षणे (उत्सवे) रुचिः (liking) यस्मिन्. 'कालविशेषोत्सवयोः क्षणः' अम०. अविद्यमाना क्ष्णरुचिः (विद्युत्) यस्मिन्. विद्युत् flashes only for a moment (क्षणं रुचिः यस्याः). When a bolt falls in a cloudless sky, there is naturally no lightning. क्ष्णप्रभा is given by अमर as a synonym of विद्युत्. For वज्रपातस्य, see p. 25 (text) l. 1. Compare महा० उद्योगपर्व 84. 5. 'अनन्नेऽक्षानिनिर्घोषः' स्फुरन्त्यः अनवघाः (blameless,

pure) विद्याः एव विद्युतः तन्निः उद्द्योतमानानि illumined by flashing and pure lightning-like lores. The lores are either four or fourteen. 'पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥' याज्ञ० I. 3. (i. e. the four Vedas, six वेदाङ्गs, पुराण, न्याय, मीमांसा and धर्मशास्त्र). The four (in the case of kings) are आन्वीक्षिकी, त्रयी (वेदत्रयी), वार्ता and दण्डनीति (अर्थशास्त्र p. 6). विद्युत् also is flashing (स्फुरत्) and bright. गहनाः ग्रन्थाः ग्रन्थयः इव तेषां गूढः गर्भः तस्य ग्रहणेन गम्भीराणि profound by grasping the hidden meanings lying in deep works. The interior of a fleshy knot is also deep. कठोर well-developed; hard. A swelling (ग्रन्थि) is hard; a गर्भ becomes developed (कठोर). बहु...बृहन्ति big with carrying many S'āstras. A swelling makes the part swollen look big and heavy. So a गर्भ also has to be borne (उद्ग्रहन्) by the mother. न अलं सोढुं आपातं are not able to bear the onset (of sorrow). नवमालिका jasmine. सरस juicy (with विसतन्तु); affectionate (with हृदयम्). सत्यं व्रतं यस्याः who is true to her vow. उपालस्यते rebuked. अमूढेन without being bewildered. मर्त्यधर्मेणा = मनुजेन. पुरा...कर्तुम् who can change these ancient rules of conduct? There is a suggested meaning:—these decrees of fate due to actions in former lives, who can gainsay. In this and the following there are laboured puns everywhere. जन्म...घटनानि (union, happening) एव वरज्जवः. For पञ्चजन, see p. 124. All people have to undergo the long round of births, deaths and old age. The ropes of the water-wheel also are very long and revolve (संसरन्त्यः) night and day. पञ्चमहाभूतान्येव पञ्चकुलः तेन अधिष्ठितः अन्तःकरणव्यवहारः तस्य दर्शने निपुणाः; पञ्चमहाभूतेषु i. e. भूतात्मके शरीरे अधिष्ठितं अन्तःकरणं. The ideas here are rather complicated. The mind presides over the body (i. e. regulates its movements) that is made up of the five elements. यम notes what men do and what is passing in their minds. Compare the verse 'आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च । अहश्च रात्रिश्च उमे च सन्ध्ये धर्मोऽपि जानाति नरस्य वृत्तम् ॥'. 'धर्मराजः पितृपतिः... यमः ॥' अम०. यम spares none (सर्वकष) and is terrible. A king's ordinances (राजस्थितयः) are applicable to all (सर्वकष). The king sees into the transactions and documents (करणं) of the पञ्चकुल officers. They seem to be the same as modern Panchait. Compare the word पञ्चमण्डली in C. I. I. vol. III. p. 31, 32. For करण, see above p. 167. धर्मसदृशो राजा तस्य स्थितयः. We must read अक्षममाणाः. क्षण...माणाः not allowing even a moment to pass (every moment is calculated by the water-clock). कालनालिकाः the Ghatikās of

Death (काल); the Ghatikās of time. नाडिका also means 'a water-clock'. आयुष्क...कुशलाः expert in calculating the span (कला, portion) of life (allotted to each individual); expert in calculating the कलाः. निलये निलये in each house; at the time of destruction (or in each Hell). निलय is equal to निरय; see above p. 125 for identity of रू and लू. कला, क्षण and नाडिका are measures of time 18 or 15 निमेष are equal to a काष्ठा, 30 काष्ठas to a कला, 30 कलाः to a क्षण and 12 क्षणas to a मुहूर्त which is equal to two घटिकाः. See अमरकोश for this. For a different table and for a water-clock, see ब्रह्मपुराण 231. 6-9 'निमेषो मानुषो योज्यं मात्रामात्रप्रमाणतः । तैः पञ्चदशभिः काष्ठा त्रिंशत्काष्ठास्तथा कला ॥ नाडिका तु प्रमाणेन कलाश्च दश पञ्च च । उन्माने-नाम्भसः सा तु पलान्यर्धत्रयोदश ॥ हेममाषैः कृतच्छिद्रा चतुर्भिश्चतुरङ्गुलैः । मागधेन प्रमाणेन जलप्रस्यस्तु स स्मृतः ॥ नाडिकाभ्यामथ द्वाभ्यां मुहूर्तो द्विजसत्तमाः ।' आयुष्कला is proper according to 'इदुपपद्य चान्प्रत्ययस्य' पा. 8. 3. 41. चण्डिका fierce; the goddess Durgā. The command of Yama goes forth in the world. सर्व...पातिनी—at Yama's word, the lives of beings are offered at his feet; to Durgā all sorts of animals are offered. उपहारः=बलिः. प्रेतपतिः यमः तस्य पटहाः. Drums announce the march (प्रयाण) of a king's army. The drums of Yama announce the departure of the life of all beings. पेटकैः in groups. प्रतप्तलोहवत् लोहिते अक्षिणी येषाम् whose eyes are red like heated iron. कालकूटस्य इव कान्तिः यस्य सः कान्तिः कालः (dark) कायः येषाम्. कालपाशः पाणौ येषाम्. कालकूट is the same as हालाहल poison, which first came out at the churning and darkened the throat of शिव. There is an allusion to gamblers, whose eyes are red through late hours, envy and hatred and who have dark dice (पाशः) in their hands. भीषणकिङ्कराणां करैः घटितः (struck) यम...पुटः तस्य पटुना (sharp) टाङ्कारेण भयङ्कराः. Separate घोराः घातघोषणाः the terrible proclamation of death (with यमकिङ्कर); and read घोरा...षणाः as one word (with servants)—proclamations in which there is fierce beating (of the drum or bell). घोरः आवातः यस्यां सा घाता घोषणा. King's proclamations are announced by his servants that ring a bell and collect (संहरण) all people to listen to them. The messengers of Death (किङ्कर) destroy (संहरण) all beings. बहन्ति—is to be connected with बीधयः. बहुचितानां धूमैः धूसरिता पताका तस्यां पटुपतिता गृध्रदृष्टिः यासु—where the keen eye of vultures falls on the banners of Yama darkened by the smoke of numerous funeral pyres. शोकेन कृतः कोलाहलः याभिः ताः कलाः अभिनयः तासां विकीर्णाः (dishevelled) कलापाः तैः शबलं शवशिविकासहस्रं तेन सङ्कुलाः—

round the biers of their husbands widows scream and their hair sticks to them. किलकिलायमानाः इमशानशिविरे शिवाशावकाः यासु—there are howling young ones of female jackals in the cemetery. परलोकः आवसथः इव तस्य पथिकाः तेषां सार्धः तस्य प्रस्थाने विशिखाः तेषां वीथयः (rows, lines). 'इथ्या प्रतोली विशिखा' अम०. The roads lead the sojourners to the next world to their destination. There is another meaning. आवसथः a resting-place, an asylum for students and ascetics. Roads lead the intending travellers to an आवसथ (outside the town) whence they makes their प्रस्थान (start for the journey). There are heaps (चिता) of fuel and cowdung burning near it and a पताका too. Vultures hover over it in search of crumbs. Their wives scream round their palanquins (शिविका) when they start and urchins are merry round the encampment (शिविरं) of travellers. The student will note the chain of alliteration in the next clause. सकल...लम्पटा greedy to taste the mouthful viz. the whole world. He means the night of destruction (कालरात्री) threatens all and would spare no man. बहला thick. 'बहलिहा छिद्रान्वेषिणी' com—striking at a weak point. लोहितेन आचिता full of blood. चिताङ्गारैः काली dark with the charcoal of the pyre. The words suggest the tongue of a cow. The tongue is बहला and बहलिहा (licks the shoulder of the calf). 'स्कन्धप्रदेशस्तु बहः' अम०. The tongue licks mouthfuls of grass. It is red (लोहिता) and full (आचिता) and the cow may be dark like अङ्गार. वृत्ति...मृत्योः the hunger of Death that devours all beings never learns satiety. अति...वाहिनी flowing very quickly. महान् भूतग्रामः (भूतसङ्घः) तस्य गोष्ठ्यः (meetings). According to Buddhist philosophy everything is transitory (सर्वं क्षणिकं) and hence the group of five elements also must be so. रात्रि...देहिनाम् the sticks of the cage of the machine—like body of men are liable to break in the night. A cage set to catch wild animals may be shattered by them at night. रात्रिषु may refer to कालरात्रि. अशु...माणवः the atoms that create this body, being helpless against the oncoming (आवेशः) of good and evil, are liable to be shattered. विशरारु from शृ with वि. जीव...तन्तवः the threads of the strings that fasten the soul (in the body). The threads of पाश (snares) and the strings of lutes also are likely to break. सर्व...नश्वरम् the whole world, which is perishable, is not independent (is not master of itself). तमसः...यातुम् to allow full scope to darkness (ignorance). तमः is the third गुण of out of the three (सत्त्व, रजस् and तमस्). मेधाविनि is

addressed to राज्यश्री; it also goes with मनसि. एको...धृतेः A single moment of discernment becomes the support of steadiness of mind i. e. makes the mind steady. For प्रतिसंख्यान see p. 119. अपेक्षणीयः to be cared for. पितृकल्पः almost like your father. For कल्प, see p. 38. काषायग्रहणं करोतीति तं. ज्यायः...वताम् this (प्रव्रज्या) is the best place for the wise (for the self-restrained). वत्सलः affectionate. सर्व...योगे by all means you must act according to his order.

P. 140 l. 13—P. 141 l. 6 उपरत...जगाम. अन...मिताः created by Fate, though not requested to do so. विषम...स्तम्भाः pillars for support in serious calamities. Pillars support a house. स्नेहा...मूर्तयः who are full of affection; that are wet with oil. मोहा...ध्वंसिनः that destroy the darkness of error (delusion). धर्मप्रदीपाः that illuminate the law. A lamp also destroys darkness &c. प्रणय...लिता rendered naughty by the gift of affection; spoilt by giving what is asked for. A spoilt child may ask for what is दुर्लभ. धीर...बहुमत्त्वम् the knowledge that one is loved emboldens even a steady man, the levity of his heart urging him to transgress proper limits. हृदयस्य लघिमन्ना लङ्घितं (०ष्ठमत्वम्). शालीन...गल्भ्यम् the desire to secure one's objects teaches even a modest man to be overbold. For शालीन, see p. 28. अभ्य...मार्याः the noble respect the limits of request, as the ocean does. The idea is:—the ocean, though so full, does not pass beyond the prescribed limits; so the noble, though galled by unreasonable requests, do not reject them but respect them. दत्तमेव च शरीरम्—See text p. 75 ll. 7–8. सर्व...लालनीया must be fondled for a while even in spite of the neglect of all my duties. ०अवधीरणं (neglect) एव उपरोधः (obstacle). बाहोर्विधेयैः being the servants of (i. e. under the control of) our arm. दीय...मिदम् Give this your body to me who am your guest i. e. you must be my guest and accompany me. अयं जनः refers to हर्ष himself. यावत्...प्रजाः while I lessen the burden of my vow (i. e. fulfil my vow) and comfort the subjects distressed by the sorrow of my father's death. तावदिमां...अस्म...मेव प्रतिबोध्यमानामिच्छामि so long I desire that she should be enlightened, while still remaining by my side. The instrumentals कथाभिः, उपदेशैः, &c., are to be connected with प्रतिबोध्यमानाम्. कथाभिः धर्म्याभिः by righteous discourses. कुशल...रजोभिः by advice free from passion, that brings about right knowledge. अविद्यमानं रजः (रजोगुणः) यसिन्. शीलो...नाभिः by instruction that produces quiescence by the practice of the

Sīlas. For शील, see above p. 223. क्लेश...भूतैः that are the cause of the abandonment of the क्लेशs. क्लेश means 'evil passions'. They are ten such as लोभ, मोह, मान, दृष्टि (heresy), विचिकित्सा, (doubt), स्थानं (sloth), औदत्यम् &c. क्लेशs are the causes of sinful actions and therefore of rebirth. तथागतैर्दर्शनैः by the doctrines of बुद्ध. समाप्तं कृत्यं येन (*adj.* of मया). अतिसृजन्ति grant. सुरनाथम् = इन्द्रम्. दधीचः—the gods requested दधीच for his bones which were to be turned into a वज्र for killing वृत्र. See वनपर्व chap. 100. मुनिनाथः = बुद्धः. 'मुनीन्द्रः श्रीधनः शास्ता' अम०. अनपेक्षिता आत्मस्थितिः येन who cared not for the continuance of his life. अनु...कृत्वा thinking that it was an act of compassion. वठरसस्वेभ्यः to animals that are dull i. e. to beasts like the lion. The com. refers to the story of Buddha's offering himself in a former life to a hungry lioness that was about to devour its own young. This story occurs in the जातकमाला (Harward series) where it is a व्याघ्री and not a lioness. भव्याः the good or worthy. Read इमं for इमाम्. Remove the line after इमं. Mark the construction (गुणाः बलिं गृह्णन्ति primitive; असौ जनः गुणान् बलिं ग्राहयति causal; गुणाः अमुना जनेन बलिं ग्राहिताः passive causal). चेतसा...जनेन this person (i. e. I) already made in his mind an offer of this body to your virtues. If we read कायकलि that will be in keeping with the words on p. 75 l. 7 (कायकलिरसाकम्). उपयोगस्तु गुणवदायत्तः the use of it is in the hands of you, a virtuous man. तस्मिन् refers to दिवाकरमित्र. अभिनन्दितः प्रणयः येन who welcomed his request or friendship. निर्घात is the शबर who gave intelligence about दिवाकर०. अनुजाह्वि along the banks of the Ganges. जाह्व्याः अन्वायतम् (अव्ययीभाव).

P. 141 ll. 7—29 तत्र च...नरेन्द्रायेति. प्रणयिभ्यः to his friends. ततार crossed over i. e. set. बहल...पिङ्गलः tawny with thick and plentiful honey (with पक्क०); tawny like thick &c. (with दिवस). पक्कजानां आकरः (समूहः) bed. Both the lotuses and the day are dear to the चक्रवाक. See pp. 10, 57. The sentence is पूषा रोचिषां जालकानि पुनरपि निजवपुषि सज्जहार—the sun again withdrew in his own body the masses of his rays. प्रकीर्णानि dispersed (with rays); published or promulgated, or scattered (with यजूषि). नवरुधिररसवत् अरणः वर्णः येषाम् (with जालकानि) or रसेन अरुणाः वर्णाः (letters) येषाम् (with यजूषि). कुपित...वान्तानि vomited from the mouth of the angered याज्ञवल्क्य. याज्ञवल्क्य was the pupil of वैशम्पायन, who was the pupil of व्यास. वैशम्पायन incurred the sin of ब्रह्महत्या. He asked his pupil to perform some sacrifice whereby he might

be purified. याज्ञवल्क्य said that the Brāhmanas to be invited for the sacrifice had no holiness in them. At this expression of disrespect for Brāhmanas his teacher got angry and said 'मुच्यतां यत्त्वयाधीतं मत्तो विप्रावमन्यक ॥ निस्तेजसो वदस्येतान्यस्त्वं ब्राह्मणपुङ्गवान् ।' Thereupon याज्ञवल्क्य vomited the Yajus hymns, which the other pupils took in the form of partridges (तित्तिरि). Those hymns came to be called कृष्णयजुर्वेद; while याज्ञवल्क्य promulgated a separate recension, which he received from the sun, called शुक्लयजुर्वेद. 'मयाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥ इत्युक्त्वा रुधिराक्तानि सरूपाणि यजूंषि सः । छर्दयित्वा ददौ तस्मै स्वेच्छया चाययौ मुनिः ॥ यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज । जगृदुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते स्मृताः ॥' विष्णुपु. III. 5. 10-12. The com. makes याज्ञवल्क्य a pupil of शाकल्य. लोका...जूंषि—लोकस्य आलोकं जुषन्ते—that like to illumine the world (with rays). लोकालोकः पर्वतः तं जुषन्ते that visit or go to the mountain लो०. लोकालोक is a mythical mountain in पुष्करद्वीप, the last of the seven द्वीपस. Beyond लोकालोक there is complete darkness and on this side of it there is light. See विष्णुपु० II. 4. 'लोकालोकस्ततः शैलो योजनायुतविस्तृतः ।...ततस्तमः समावृत्य तं शैलं सर्वतः स्थितम् । तमश्चाण्डकटाहेन समन्तात्परिवेष्टितम् ॥' 95-96. पापं मुष्णन्ति इति पाप०—applies to both. क्रमेण च—the principal sentence is क्रमेण च उष्णांशुः (सूर्यः) ...मुहूर्तमदृश्यत. समुपोद्ब्रमानः (increasing) मांसलः (thick, deepened) रागः (red colour) तेन रोचिष्णुः. The poet now puts forward many similes to convey the idea of the redness of the disc of the setting sun. It resembled the congenital crest jewel (चूडामणि) of अश्वत्थामन् (son of द्रोण) placed in his turban. उष्णीषबन्धे (उष्णीषस्य बन्धः यत्र तत्र शिरसि) सहजः. 'उष्णीषं शिरोवेष्टकिरीटयोः' अम०. वृकोदरः भीमः तस्य करेण उत्पाटितः (snatched off). प्रत्यग्रं शोणितं तेन शोणः अङ्गरागः तेन रौद्रः (looking) terrible with the red unguent of his own fresh blood. When the jewel that was on his head from birth was snatched away, blood spurted on his body. The colour of the sun's body (अङ्गरागः) was red like fresh blood. For the story see महा० सौप्तिकपर्व chap. 14 and 15. अश्वत्थामा discharged ब्रह्मास्त्र and अर्जुन in return did the same; when नारद and व्यास intervened, अर्जुन took it back, but अश्वत्थामा could not and so he had to give the jewel on his head in exchange for his life. कपाल...पैतामहः (the sun looked) like the begging skull-vessel of Brahmā (पितामह) reddish by being filled with blood from the veins and arteries of the head, that was hurled down by S'iva who is skilled (or fond of) in giving alms to the Rudras. रुद्रेभ्यो

भिक्षादानं तस्मिन् शौण्डः पुरमथनः तेन मुक्तं मुण्डं तस्य शिरानाडीनां रुधिरं तेन पूरणं तेन कपिलः. We must read ०पूरणकपिलः. We may also take रुद्रभिक्षा in the sense of terrible alms. The story alluded to is the cutting off of the fifth head of Brahmā by S'iva. The Rudras are eleven, chief of whom is शङ्कर or शम्भु. शङ्कर is called त्रिपुरान्तक or पुरमथन because he burnt down the three cities of gold, silver and iron built by Maya for demons in the sky, air and earth. See द्रोणपर्व chap. 202. 64 'असुराणां पुराण्यासंखीणि दो-र्यवतां दिवि । आयसं राजतं चैव सौवर्णं परमं महत् ॥' पितृवधेन रुधितः रामः (परशुरामः) तेन रागेण रचितः. 'रागस्तु मात्सर्ये लोहितादिषु । क्लेशादावनुरागे च गान्धारादौ नृपेऽपि च ॥' मे०. With the sun, we may explain 'रामः तस्य रागः (redness) तेन रचितः' possessing the redness of परशुराम &c. पृथुः (broad) विकटः (formidable) कार्तवीर्यस्य अंसकूटः (the hump-like or peak-like shoulder) तस्य कुट्टाकः कुठारः तस्य तुण्डेन तट्टानि (chopped off) कण्ठकुहराणि तेषां रुधिरकुल्याप्रणालाः तेषां सहस्रेण पूरितः. दूररोधी stretching far and wide (applies to the lake and to the sun's rays also). रुधिरस्यायं रौधिरः. For the five lakes of blood and for the destruction of क्षत्रियस्य, see pp. 152, 38. भयेन निगूढानि (concealed) करचरणमुण्डानि यस्य स चासौ मण्डलाकृतिश्च that presented the shape of a sphere because the hands &c. were contracted through fear. The sun also is मण्डलाकृतिः. गुरुः गरुडस्य नखपञ्जरः तेन आक्षेपः तेन क्षपणं (smashing) तेन क्षिप्तं क्षतजं (blood) तेन उक्षितः (sprinkled). विगताः असवः यस्य (dead). Remove the comma after विभावसुः. कमठः tortoise. See महा० आदिपर्व chap 29-30. विभावसु and सुप्रतीक were brothers. सुप्रतीक the younger asked विभा० to give him his share. Thereupon विभावसु cursed him to be an elephant and सुप्रतीक cursed him to be a tortoise. They were always fighting in a lake. When गरुड set out for bringing nectar, he seized, carried into space and ate both of them. लोह्यमानो नभसि—the sun also rolls in the sky. अरुणः गर्भः यस्य सः ०गर्भः मांसपिण्डाण्डः the egg containing a mass of flesh forming the embryo Aruna. The sun is also round (like an egg) and is like the red flesh of an embryo. खण्डिमानमानीतः broken into pieces (with egg); reduced in effulgence. ०पातेन दूयमाना दाक्षायणी तया क्षिप्तः thrown by विनता that was anxious by the passing away of the period fixed (for pregnancy). C and T following the com. take the clause 'नियत... क्षिप्तः' with धातुतटः. That construction does not yield a good sense. We do not know when Meru was tossed by दाक्षायणी (which com. renders by काली). कद्रु and विनता were two of the daughters of

दक्ष and wives of कश्यप. Her husband said that कद्रू would have a thousand sons and विनता only two. कद्रू gave birth to 1000 serpents. 'अण्डाभ्यां विनतायास्तु मिथुनं न व्यदृश्यत । ततः पुत्रार्थिनी देवी व्रीडिता च तपस्विनी ॥ अण्डं विभेद विनता तत्र पुत्रमपश्यत । अप्यर्धकायसम्पन्नमितरेणाप्रकाशता ।' आदिपर्व 16. 16-17. धातु...रो: like the slope of Meru containing metallic ores. Meru is a mountain of gold; the sky suffused with the glow of evening resembled it; and the disc of the sun looked like चरु. असुरवधाय अभिचारः तस्य चरुः तस्य पचनं तस्य पिशुनः (सूचकः) indicating the cooking of an oblation in some magic rites for the destruction of the demons. For अभिचार see p. 145. A चरु (oblation of rice) may be smeared with red powder. If the gods wanted to perform any rite for असुरवध, they would do so on Meru. We may also take असुर...पिशुनः with कटाहः. In that case we have to look upon धातु...मेरो: as an independent clause by itself (the disc of the sun being red like the slope of Meru). शोणितकायेन कषायितः कुक्षिः यस्य the sides of which are red with the decoction of blood. For विसङ्कट see p. 122. कटाह...त्यः the cauldron of बृहस्पति. The sun looks like a cauldron. बृहस्पति is the priest of the gods. The poet fancies that he was engaged in boiling in a cauldron an oblation for the purpose of killing the असुरs. सद्यो गलितं गजदानवस्य (गजासुरस्य) लोहितं (blood) तस्य उपलेपेन (smearing) भीषणः. मुख...भोगः the expanse of the round face. महाभैरव is a form of शिव. गजासुर was a demon, son of महिषासुर, slain by S'iva. The sun was भीषण like the application (उपलेप) of the blood &c. ०जले प्रतिबिम्बिता रविबिम्बराजिः तेन भास्वरं अभ्रं (cloud) तदवलम्बते इति. गृहीतः आर्द्रमांसभारः यया. वासरा...निभा the evening resembled a वेताल (vampire). Flesh is offered to वेताल. The idea is:—in the evening the sky was overspread with clouds which were suffused red by the lustre of the reflections of the sun in the ocean. The clouds are like वेताल and their glow is like मांस. After night-fall, वेताला begin to appear (वेतालाः नितरां भान्ति यस्याम्). ज्वलन् सन्ध्यारागः तेन रज्यमानः जलप्रवाहः यस्य. पुराणपुरुषः (विष्णुः) तस्य पीवरं ऊरुसम्पुटं तेन पिष्टौ मधुकैटभौ तयोः रुधिरपटलं (pool of blood) तेन पाटलं वपुः यस्य. अर्णसाम्=जलानाम्. मधु and कैटभ were two demons born from the ear of Vishnu, when he was absorbed in Yogic sleep at the end of the Kalpa. They were about to devour Brahmā. The latter woke up Vishnu, who asked them to choose a boon. They asked him to choose one, when विष्णु chose that they be killed by him. He killed them

between his thighs 'स्वकावनावृतावूरु वृद्धा देववरस्तदा । मधुकैटभयो राजन् शिरसी मधुसूदनः ॥ चक्रेण शितधारेण न्यकृन्तत महायशः ॥' वनपर्व 203. 35. See मार्कण्डेयपुराण chap. 81. Compare 'अचिरमृदितमधुकैटभरुधिरारुणेन हरिमिवोरुयुगलेन विराजमानम्' काद० p. 9. अवसिते The sentence is अवसिते ०समये समनन्तरं...श्वेतभानुः उपानीयत निशया नरेन्द्राय when the time of evening ended, immediately afterwards the moon was presented to the king (Harsha) by night. अपरि...कीर्त्या as if it were a goblet made from a pearl slab (presented) by the Glory of his family to him who had a thirst for drinking boundless fame. The bright moon resembled a goblet of pearls. His family was already glorious, just as the night may be glorious with the twinkling stars. But Harsha was not satisfied with that. He thirsted for glory that would embrace the whole world like the moon's rays. कृत...ताय who was bent on starting the कृतयुग (i. e. an era of perfect righteousness). हर्ष wanted to bring back in कलियुग the pristine righteousness of कृतयुग. For कृतयुग and धर्म see pp. 3, 40. The bright moon resembled a round silver coin or edict stamped with the royal seal. आदिराजस्य राजतः ०निवेशः the stamp on silver of the primeval king's seal conferring authority (on Harsha). Night is compared to राज्यश्री (royal glory). राज्यश्री originally belonged to the first king (either Manu or Prithu) who reigned in the Kṛita age. His authority was transferred to Harsha. Authority is conferred by a शासन (copperplate or patent) impressed with the royal seal. Compare for आदिराज 'पृथुः प्रथमपुरुषकः परिभूतवान् पृथिवीम्' हर्षचरित (3rd उच्छ्वास). Probably there is a veiled allusion. राज्यश्री, Harsha's sister, called upon Harsha to assume the sovereignty of the world including her husband's realm. सकल...चलिताय that had set off on the conquest of all the continents. For श्वेतद्वीप, see above p. 190. The people from श्वेतद्वीप are all white; so the moon is aptly compared to a messenger from श्वेतद्वीप. निशा is compared to आयति (Future; or, Glory). A दूत is sent either to encourage a person or to make peace with him. इति shows that the chapter ends here. C and T suggest that the descriptions of sunset and of moonrise indicate bloody wars and the fall of Harsha's enemy, followed by the rise of Harsha's glory.

In the third Uchohhvāsa, Bāna promised to his cousins a narrative of Harsha's career and described it thus far. The narrative is suddenly brought to a close.